

M I S S I

T O

His Majesty of Great-Britain,

K I N G J A M E S

Written divers years since,

B Y

DOCTOR CARRIER.

Containing the Motives of his Conversion to *Catholick Religion.*

With a notable foresight of the present Distempers both in the Church and State of His Majesty's Dominions: And his Advice for the Prevention thereof.

Eruſtauit cor meum verbum bonum ; dico ego opera mea Regi. Pſal. 44.

The Laſt Edition Corrected.

L O N D O N,

Printed for Matthew Turner, at the
Lamb in High-ſtreet. 1687.

MILLS

TO
His Majesty of Great Britain

KING JAMES

Written in six years past

BY

DOCTOR CALDER

Containing the Motives of his Con-
version to Catholic Religion.

With a notable foresight of the pro-

gress of the same in the world, and
the state of the Roman Church, and
the state of the Protestant religion.

Printed by J. B. Smith, at the
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Printed for M. W. Taylor, at the
Printers Office, in the Strand.

To the Reader of what Reformation soever in matters of Religion.

Lighting casually of late on the ensuing Letter, written above thirty Years ago by one of the most learned of his time among English Divines, Doctor Caius, Chaplain to King James, and sent to His Majesty by him, as a Justification of his then deserting the Protestant Cause, and Conversion to the Catholick Church, as a submissive testimony of his Loyalty to his Sovereign, and as a faithful Servants Advice to his Royal Master; for his future safety both in this and the World to come. I could not but sigh with a groaning Utinam, that the King had entertain'd his Suggestion with a more yielding regard. Had he been so happy, I dare boldly pronounce the temporal State of his left Kingdom, (so say nothing of the other World) and Posterity had not been so deplorable, as now with mournful Countenances we are forced to behold it.

Dr. Caius (being a Man born and bred from his Infancy in the Protestant Profession, orderly promoted to his academical degree, and above others endeared to his Prince for his greater Proficiency in the Literature and Principles of the English Church, i. In the Grounds of Luther or Calvin, or both, with others of the late Reformers of the old Christian World) foresaw to what tragical Conclusions their premises did dispose, and what Cockatrice

MS. A. 9. 2. 1. 127

would be connaturally hatched out of their Eggs, when time served to sit long upon them: He foresaw they would certainly prove destructive to Church and State, wherever they found good Acceptance. Nor can I say the Doctor was a Prophet by that foresight more than he who seeing the Heavens overcast with Clouds, Prognosticates a Tempest, or he who seeing Gunpowder enough laid under the Corner Stones of a Building, and the Match fired, foretells a quick subversion of that Fabrick. A Man becomes not a Prophet by such a Prediction, but contrarily he is to be esteemed short-sighted, and of little consideration that sees not those necessary Effects, if he sees the Cause.

Take first for example sake, those Doctrines of your first General in the late Reformation, Luther in his Comments upon St. Paul to the Galat. in his Books, de libertate Christiana, and de seculari potestate, That Christians are not tied to the observance of the Decalogue, but freed by Faith from all Laws. That among Christians there must be no Superiority. That there is no hope of Salvation or safety, as long as the Common-wealth is governed by humane or civil Laws. That God is to be Prayed unto, that Magistrates be not obeyed by their Subjects. These Doctrines are impugned and execrated by all Catholicks, as their Books do every where testify: but take them, I say, and digest them once for Truths, and then tell me what Sequels will naturally follow, or rather what will not follow? Tell me if you can, to what end Ecclesiastical or Civil Laws are enacted? what Obedience can Princes or Magistrates of either sort expect from those they count their Subjects? who secure to his own Possessions? what curb for Vice? To those

those Points of Reforming Doctrine, add his scorn-
ful satire. *Censura of temporal Princes in the cited
Book, de Seculari Potest.* Scire debetis quod ab initio
Mundi rara adhucdum avis est princeps prudens;
adhuc multo rarius Princeps probus: sunt commu-
niter maxime fatui, ac pessimi nebulones super ter-
ram, sunt Lictores & carnifices Dei. It is a thing
that all ought to take notice of, that from the begin-
ning of the World, a prudent Prince hath been
a very rare Bird, and much rarer a Prince morally
Honest: they are most commonly the veriest Fools
and greatest Knaves on Earth, they are the Catch-
poles and Hangmen of God. Whether this Proceed-
ing as Doctrine from the Mouth and Pen of one repu-
ted a reforming Saint, be not apt to breed disrespect of
Princes in their Subjects, and to stir these to disobedience,
Contempt, and Rebellion against them, I appeal to others
Judgment?

• Add again his Spirited Encouragements against
Bishops in his Bulla contra ordinem Ecclesiasti-
cum. Quicunque opem ferunt (saith he) corpus,
bona & famam in hoc impendunt, ut Episcopatus
Devastentur, &c. And again, Evangelium quo-
cunque venit, oportet ut tumultuetur: nisi id fa-
ciat, non est verum. Whosoever afford their affi-
stance, and imploy their Strength, Goods, and Cre-
dit, to waste and destroy Bishopricks, and to root
out Episcopal Government, they are the beloved
Children of God, and true Christians, obedient to
God, and resisting the Ordinances of the Devil:
and on the contrary side, whosoever maintain E-
piscopal Government, and obey it, they are the
Ministers of Satan, wheresoever the Gospel comes
it must breed Tumults, unless it do so, it is a sign
it is not the right or true. *More might be added*

of his Book *Contra Regem Angliæ*, of this insu-
ring soul Language against Prince, Church and State,
flee, but what he had already produced, is sufficient
to demonstrate, that our conversant in his School must
quickly discover him, as a general destructive of all order
in Church and State. But before I go any fur-
ther, I cannot but wonder, that the Pretended Bishops
in England did not see, themselves, that Pretence, as a
mean destroyer of their own Government, (that Dogma
and Chapter in Book) and consequently of their
Church, whilst they sided so strongly with Luther,
and magnified his Reformation, which to day was
eo ipso, as you may read in his words, utterly to
abolish Episcopacy, and to cut their own Throats.
O Insensati! O Senseless and unwise Men! What
bewitched you into so blind a Simplicity, as not to
see so palpable an Error and Contradiction in your
Practice.

Secondly, take this Dogmatical Point of your o-
ther grand Reformer Calvin, (all Catholics de-
claim against it, as most execrable Blasphemy) con-
futed by D. Carier in his Letter, That God predesti-
nates to evil; That he is the Author, Willen, and
Promoter of what Men call Evil, as well as of
those they call good Actions, And then tell me what
rational Check you can find against any Crime, how
enormous soever? be it Treason or Rebellion against
Church or Prince, with the slaughter of both;
be it Blasphemy against God, or decide it self, as
far as humane Malice can reach towards his blood;
not the Perpetrator a ready Protection to justify his
Fact? God predestinated him unto it, God would
have it so, who must not obey God? or who may
lawfully resist his decrees? Tell me again what Church
or Prince, or private Person can promise himself Sava-
rity,

ring, whilst every Villain hath the Principle to sur-
fist his attempt against them.

These and the like Doctrines, dispersed up and
down in the written Works of the late Reformers,
obvious to be met withal both in the Authors them-
selves, and in others that write of them, did Dr. Car-
rier ponder, and in them saw clearly the Effects, that
by an unavoidable Connection (as long as the Causes
were kept in their Rights) were to flow out of them;
and these were the overthrow of Church and State.
Nor did he see these Effects only in their Cause, but
really extant in themselves; he saw the Germans,
till then commended for Loyal to their Prince, and
Obedient to their Spiritual Pastors, presently upon
Luthers firing and blowing the Goats with a pre-
tence of Reformation, divided among themselves,
in open Rebellion against their Liege Emperor
Charles the Fifth, without regard to Ecclesiastical
Superiours. He saw their Charities wasted and pro-
phaned, and Mens manners in a Moment altered in-
to worse, he saw the Genevean Tumults against
their true Prince and Bishop, their Reformer Cal-
vin (but so he might be more absolutely indepen-
dent of all, and chief over all) being the Incendi-
ary. Nor can I think him ignorant of the Coun-
cil held at Geneva, in the Year 1560. for the
Murthering of the King and Queen of France, the
Queen Mother with the Royal Issue, the Catho-
lick Peers and Magistrates of the Kingdom, the ma-
jore Reformers, Calvin and Beza, being Authors
and Principals in the Conspiracy, as Bollecus in the
Life of Calvin makes appear out of a Letter of the
said Calvin to his trusty Friend Viretus; he saw the
ruinous devastations that fell upon the flourishing
Kingdom of France from the same fiery Spirit of

Reformation, which Herod-like was most malicious against the venerable Antiquities of the Nation. He saw again (to omit others) the Rebellion of the Scots against their Sovereign Queen Mary, our present King's Grandmother, who afterwards by the Arm and Ax of the Old Cause, was Beheaded at Fotheringham Castle in England, the Common Hangman of London, by publick Authority (O Eternal Shame to the English and Scottish Nation!) imbruing his Hands in her Royal Blood. And observing how Hand in Hand real Destruction, Rebellion, with their Issues, out-rages, and their Sister Presence of Reformation traversed other Countries; he saw that one could not long stand parted from the other throughout King James his Dominions, so gave him a Seasonable warning of it; and as a provident Noe, shewed His Majesty a safe Ark to prevent the Deluge if he pleased. But to the present Woe of his Posterity, and their loyal Subjects, through ill private Choice, or Counsel from others, he neglected the wholesome advice of his knowing and faithful Servant the Doctor.

Now though the publishing of this Epistolary Treatise comes too late for the Effect first intended to King James, yet seeing the old Principles still standing, and the Authority of their Founders still maintained by the Reformed Church of England: And again, seeing our Kingdom in Blood from Sea to Sea, with Wounds inflisted, doubled, and redoubled by them, (though few reflecting whence the Blows do Originally proceed) (I thought it no ill Office of a Patriot (though now in a kind of Exile) to endeavour a Stop to my Countries Evils, as far forth as the reading of a Sheet or two of Printed Paper might contribute therunto, by presenting all whom

whom it may concern (and whom doth it not concern,) with a fresh View of D. Carier's Advice. The old Proverb (out of the Prophet Hui. Chap. 28. v. 12.) is, *Vexatio dat Intellectum*; Vexation gives Understanding; It sometimes cures Madmen, and brings them to themselves again. Perhaps the smart of so many Blows may make Men reflect whence they have good, and bad derived unto them, and render them more capable to regard the Doctors remedy, then whilst they were blinded with falseness, ease and Prosperity; his remedy in a word is an obedient Return of all unto that Church, whence those Reformers Rebellionously apostatized; the Charge of which Church is to execrate to the Pit of Hell the Blasphemies and Seditious Principles of Luther and Calvin, to reduce all to a sound saving Belief, with a good Conscience, to order all into their due Postures of Obedience to Temporal and Spiritual Superiours; and in a Word, not to live prophane, as Men destitute of the Knowledge of the true God; nor thirsting for one anothers Blood, nor invading one anothers Rights, as Wolves and Tygers: but as the Apostle saith, (Tit. chap. 2. verse 12.) *sobriè, & justè, & piè, Soberly for our Selves, justly towards our neighbour, and piously to God, or as the true Pattern of all Justice.* Christ Jesus hath taught us, *reddentes quæ sunt Cæsaris, Cæsari, & quæ sunt Dei, Deo.* By this you have one reason why D. Carier's Letter is republished.

Another reason is to shew the World that the late Conversion of D. Tho. Vane, late Chaplain to the Kings Majesty that now is, and of Dean Cressley, (so much talked of in England; and the more by Reason of their Learned Books, Printed to satisfy all why they became Roman Catholicks) and of many

many other prime Wits of our Universities (some where of are hereafter particularly mentioned) who have lately moulden the same Rites, utterly forsaking their former Tenets in Religion, not for temporal Gain, (as all Men know) unless it be of Poverty and Persecution, it was a thing new, strange, or to be wondered at.

When D. Cazier listd himself into the Militia of the Roman Church, (choosing rather as Moses did in Exodus to be afflicted with the true Israelites, then prosper among the Egyptians; and to be, according to the Psalmists Dialect, an abject in the House of God, rather than inhabit the Tabernacles of Sinners) there were many Circumstances that might make some inconsiderate People to wonder at it.

The Church then called Protestant, whereof it seems he counted himself a Member, was at that time most flourishing in England; they had a visible supream Head of above forty Years standing without Interruption, after the Title was first taken by Henry the Eighth, to legitimate his Marriage with Ann Bolen, whilst his first Wife lived, it ceased during the Reign of his Daughter Qu. Mary, and so was interrupted, in whom by Oath they acknowledged the supreamest Power in all things under Heaven. They gloried in their Prelates and Bishops, not found in any reformed Churches out of their Kings Dominions; they had some colourable Pretence to a Succession of Ministerial Ordinations and Missions from the Apostles and Christ. They thought they had their Church well and properly marked by thirty nine Articles. They boasted of a Liturgy consecrated with the Blood of Martyrs, more complete for all uses, and satisfactory to the People, then
any

any of the neighbouring Reformation in Japan. They had differences of Days, some kept Holy-days fasted; they used some solemnities in the administration of their two Sacraments. They had decencies in their Burials. They had several practices outwardly Religious: and in brief they had so many Reliques of the old Christianity of their Country, as they did manifestly distinguish them from Jews, Turks, and other more prophane People. All which as they were plausible Stays to withhold Men in the Protestant Religion, and not to oblige any other, especially if they were born and bred in Protestantcy; so made they any Man's Conversion to Catholick Religion in those days, more remarkable, more wondered at, and more subject to the Question, What moved him to forsake the Protestant? Winibal, Dr. Carrier's Favour with his Prince together with his great Learning, and good Parts, making him capable of the chiefest spiritual Dignities and Promotions in the Kingdom, might well move many to take notice of his Conversion, and wonder he should change both his present Possessions, and pregnant hopes of more, for the poor contemptible being of an exiled Papist, perhaps scanted in Necessaries to live and Breathe.

But now to use the Prophet Jeremy's Words, in his Lamentations (c. 4. v. 1. cap. 2. v. 2. though in a different Sence) *Obscuratum est aurum; mutatus est color optimus dispersi sunt lapides Sanctuarii in capite omnium platearum; what seemed Gold among the Protestants, is now altogether darkened, and cast off as dross, the most specious of their fair Colours is faded, (an Argument it was of no long-lasting Complexion) the seeming Corner-Stones of their seeming Sanctuary are dispersed in the Head*

head of all the Streets. The sworn supreme Head of their Church, though gray, aged, and well deserved of them, is made his Kinsalls Subject, their Ward, their Captive, scarce allowed to keep his own Head on his Shoulders; and whilst it is on, is little less than basely foot-balled by the Miscreants of his own Subjects.

Their Bishops once the corner-stones of the English Sanctuary, or Reformation, are even levelled to the stock by their own Disciplinated Sheep, yea, I may say, facti sunt opprobrium vicinis, subannatio & illusio his qui in circuitu sunt; They are truly become a reproach to their Neighbours, a scorn and Mock to all about them. The Reformation now thought best for England, can subsist (they say) as well without Bishops as their Neighbour Churches. Their old Ordination of Ministers, (and as old as it is, only invented in King Edward the Sixth's Days) is already laid to the Wall, this present Parliament hath found a newer way to supply the Bishops Office; there is no pretence to Mission, derived by any Order from the Apostles, all claim an equal Right to the Pulpit, Tinkers, Weavers, Taylors, Fiddlers, Soldiers; nor do any fail of Novell-Hunting Auditors, some of the old Protestant Preachers, silenced by the Parliament, others fallen to Silence of themselves, as not knowing what to Preach to day, for fear they be driven to contradict it in the next Sermon, or to fight for their Pulpits; others Preach according to the Times, though against their own Consciences, to save their Livings. And good God, what Nonsense, Ignorances, Seditious and Rebellious Doctrines, yea, Blasphemies do the Tubs and Pulpits ring with, whilst they are knocked and belaboured by those

those new Mountebank Predicants or Praters, who
 decry and contemn the Lords Prayer, the Apostles
 Creed, and ten Commandments, as Rags and Re-
 liques of Popery and Superstition. Their Liturgy (which began in the Monage-
 Reign of Edward the Sixth, and after some Years In-
 terruption, got stronger footing by an Act of Parlia-
 ment in Queen Elizabeth's Days, and so was become
 almost of fourscore years Prescription, half as old
 as one of our Grandfathers) is decryed, annuicated
 by the present Parliament, contemned by the People, and
 succeeded by a new riting, called a Directory of four
 or five Years unquiet standing, which begins already
 to lose Credit with its first Accepters, though as yet
 the stronger Faction (not without frequent scuffles and
 Bloodshed) keeps it per Force in many Churches; and
 what is kept in per force, is never likely to breed
 Devotion, unless it be of the new Garb, nor to be
 of long Durance, if the old Proverb fail not. Nihil
 violentum diuturnum.

Their former Mark of thirty nine Articles is
 little regarded, if not quite out of date: Yea, which
 is worse, the Apostles Creed, the perpetual mark
 or Symbol of a Christian is questioned, and hath
 stood these six or seven Years subjected to the
 Disquisition of the Parliaments Subpedanean Di-
 vines, without Determination as yet, whether it
 be to be imbraced all and intirely for Truth, or on-
 ly part.

Concerning the Solemnities of their Sacraments,
 I need not tell you into what omission and Confusion
 they are fallen about their Lords Supper, some
 Churches having had no Communion at all these six
 or seven Years: some using it after the old Fa-
 shion, others after the new: Some receive it knee-
 ling

ing, some Barling, some Firing, none of the new-
 model'd Ministers (some of the old did, others de-
 clined it) claiming more Potestas Consecrate, than the
 Layicks of the Parliament can give them, which they
 know to be no more than the Bakers that sell them Bread
 can sell with it.

As for their Sacrament of Baptism, besides their
 novelty in the Manner and Circumstances, it is certain
 they are defective in some places, even in the essentials
 I mean in the words of Institution, and application
 of water, some saying (instead of I baptize thee in
 the Name of the Father, &c.) We take thee into the
 Congregation of the Faithful, whether all apply
 the Water either at all, or rightly, is more than any
 distance out of the Country permits me to learn; but
 not more than I have reason to doubt of: And
 where any of the essentials are wanting, there cer-
 tainly the Child is not Baptized, but left as he was
 born a Child, of Perdition by the State of Ori-
 ginal Sin.

The Burials now among the Reformed in Eng-
 land, are in a manner profane, in many places, the
 Dead being thrown into the ground like Dogs, and
 not a word said; nor have they willingly more
 differences of Days, by Holy or fast, in Memory
 of Christian Mysteries, than Turks and Infidels:
 nor finally is there any thing almost out of the
 Catholicks hands left in the Country that can per-
 suade a travelling Stranger to think England to be
 rather Christian than Turkish, excepting the out-
 ward shape of Churches, which if the charges to
 alter them be not a Remora, may be also Reform-
 ed ere long.

To these Metamorphoses or Changes of late in-
 ventions into the present of a little fresher Cain,
 add

add the confounded Chaos we see now in matters of Religion throughout the Kingdom. God Almighty permitting the Monster of Reformation to reveal its own Turpitude, and to betray it self by its cloven Feet of Sects and Divisions, to be what indeed it is, that Men might more easily discern it, to beat it down and detest it.

Luther himself at the first, and afterwards his Followers of whatsoever Reformation, were mightily Tormented with those Questions of the Catholicks, Where the Church afterwards called the Lutheran, or Reformed, was in the Year of Christ, 1512? (When Luther was an Augustine Friar in his Monastery, a Catholick in Communion with the Pope of Rome) Who was then a Protestant? In what Country did he live? What was his Name; The Question is not, Who was then a Protestant in Name? without asking them, we know by Histories, that the Lutherans had the Name of Protestants some Years after the Reformation begun, from their Covenants and Protestations first made at Spire, and afterwards at Smalcald in Germany, when finding their Party growing Strong, they began to take Head against their Catholick Sovereign Charles the Fifth. Nor was the Question, who was then (before Luther's forsaking his Cloister and former Religion) opposite to the Church of Rome, or of a different Belief from hers? This Question had been easily answered by naming the Hussites, Wicklefians Berengarians, Arrians, and others, which for particular Points of Doctrine, were as different from Luther, as he from the Catholick; but the meaning of the Questi-

on was, and still is, who did then believe all those points of Faith, and only those which Luther, or any other after-Reformer did afterwards believe, and wherein they differed from the belief of Catholicks, which they pretended to reform? This hath been from the beginning, and still is a tormenting Question to all of the Reformed Churches, and though daily asked by Catholicks, Writers, and Discourfers, yet to this day could never be answered, with any Satisfaction or Probability worthy a Scholars Pen.

If now in November, 1648. I should ask who is a Protestant in England? i. e. one holding all those Points of Faith, and None whose (what other Definition of a Protestant to give I know not, but desire the Learned Protestants to agree in it, and to set it down, that he who desires to be one of their number, may know what he desires,) which Luther the supposed Grandfather of Protestantism, and Enemy to Catholicks, professed to believe? perhaps it would prove as troublesome, or unsatisfiable a Quare as the former? Yea, If I should ask what three or four Scholars (speaking of those that are come to some Eminency in Learning, and to have some Conceit of themselves for it) are to be found in the Kingdom justly agreeing in all matters of Faith? Yea, to come closer to the Purpose, if the Question were, what one Man (setting the Catholicks aside) is there to be found of the same Opinion now in matters of Faith, that he was of, on the second of November, 1640? (the day before the present Parliament began) perhaps it would put you to a long Search, before you met a sure satisfactory Answer.

Left

Lest you should think I speak too much at random, consider I beseech you, how frequently you meet with Men, seriously and deliberately saying, Fox on it, rather than hazard my Life, Liberty, or Fortunes, I'll be of any Profession, I'll keep my Conscience to myself, but I'll never lose my Land for want of outward Compliance, or conformity with the prevailing Multitude. And really their Practice both in Religion and Loyalty is squared by that Dictamen; Of what Religion I pray you do you count these? Are they Protestants? Weighing them in the true Scale of the Sanctuary, I take them to be Nullifidians, indifferent, for Christianity, or the Turkish Turbant, in Evident State of Damnation for their Souls; and that Tyre and Sidon may escape with a more remiss Damnation in the Day of Judgment than they, Mat. th. 11. v. 22. Consider secondly, the multitudes of Sects lately sprung up in the Kingdom: What Divisions, and Subdivisions are there known to be of the old Anabaptists; besides the two main Factions of Presbyterians and Independants, new things and Names, that have almost quite abolished their Protestant Progenitor; their Zeal and Number ebbing and flowing by success of the Sword. Some you know, are fervent Zealots of the Scottish Reformation; others detest it as Pestiferous and Heretical: Some retain the old denomination of Protestants, yet have much of the new Model: Some hold Episcopacy essential to the true Protestant Church; others deny it, holding Bishops altogether unnecessary to the Reformed Churches; and Demonstrating it by the not being, and non-use of them, in any Reformation, even from the beginning, out of the King of Eng-

lands Dominions. Some again, as you know, either of Curiosity, or to prevent Penalties, frequent the Parish Churches on Sundays; and on other days frequent Conventicles of another Communion, utterly detesting that of the Parish-Church, as Superstitious or Heretical; and so on the Week Days outwardly disavow the Profession, they avowed on the Sunday. Consider thirdly, the little regard that is now given to the 39 Articles, heretofore the distinctive Difference of the old English Protestant. And fourthly the questioning of the Apostles Creed, which implies a doubt of its Truth, at least in some Points. Before this Parliament it was every where used throughout the Kingdom, as an outward Profession of every ones Belief. Now it is questioned, and consequently doubted of, by the Representative Body of the whole Kingdom, and their Synodical Divines; Add to this, the old true saying, *Dubius in fide, infidelis est*, he that doubts in matters of Faith is no right Believer, and then draw you the Consequence; Put all together, and you will see, that the questions I made you, are not so easily answerable, as perhaps you thought at the first.

St. Augustine (lib. de. heres.) numbereth ninety several Heresies (so many Reformations were they) sprung up betwixt Christs time and his, i. in about four Centuries. So many more rose betwixt Saint Augustine's Days, and Luther's i. 180. Heresies in 1500 Years according to the Observation of others. Betwixt Luther's Apostacy from St. Austin's Rule, and defection from the Catholick Church in the Year 1517. and the Year 1595. (which is but the

the interval of 78) modern Authors, Staphilus, Hosius, Prateolus, and others do reckon 270 new Sects; all Reformations, of what was some Days, or Hours before. But if any Man would number all the Reformations, or Sects that these last eight Years have hatched in England, perhaps the probablest Rule of his Arithmetick would be quot capita, tot sententiæ, as many opinions in matters of Religion, as Heads of Men; no common Name being to be found, fit to comprehend our Sectaries, but that of a Suift, one that follows his own Dreams or Fancy in choice of Scripture, in the Interpretation of it, and in every particular concerning Religion, without Profession of agreement or Communion, which any follow, unless it be the Communion of Non-agreement: The Scrofa Alba of Reformation hath been so fertile these later days, that to use Stanislaus Roscius his Words (Lib. de Atheismis) Errans nescit quid velit, nec quid nolit. The erring Reformer doth neither know what he would, nor what he would not: let it be but new, it sufficeth.

St. Hilary (lib. ad Constantium & Constantem Imperat.) objected as a great absurdity against the Arrians, that they had annuas, & menstruas fides, that they changed their Faith once a Year, yea once a Month; an Evident Argument of their Falshood. If you will take the Testimony of twice two or three, and compare the weekly Sermons together, you may perhaps find some of your English Reforming Doctrines, brought to old Age and Funerals, in less than a Month. An Evident Demonstration, that Reformation of Faith, is not a City built on a Mountain, (Matth. 5. 14.)

nor a Wife Mans House seated on a Rock, (Matth. 7. 24. But a Wall raised and dawbed without Temper- ing (Ezech. 13. 11.) or a Fools Cottage erected upon Sands.

*Quæ pendulum soluta.
Pondus ferre recusant.*

*In Heresies unstable Ground
No settled Footing can be found.*

And how real that of St. Athanasius against the Arrian Hereticks (Epist. de Nicæna Synodo) agrees unto all the Reformers of the later days, I submit even to their Censures : Nunquam unam, &c. They never stand to one and the same Opinion, but run from one to another ; now praising, now dispraising the same ; now condemning what they approved a little before, a true Character of Hereticks, and mark of Falshood.

Things then being fallen to this unconcealable Confusion in England, without likelihood of Stop, as long as the Principles of the prime Reformers stand still in Vogue ; can any Man wonder at the Conversion to Catholick Religion, either of the Men hereafter Specified, or any others ? for my own part, I cannot but wonder, that any Man acknowledging the Soul Immortal, and that either Hell or Heaven must be her Eternal Domicil after this Life ; and withal, acknowledging that a false Religion cannot be the way towards Beatitude ; should expect a second Call, for his desert-
ing

ing that of whose falshood in it self, Damnableness to Man's Soul, and inconsistency with an ordered Church, or State, be hath so many and so pregnant Demonstrations, as it were to the Eye.

The old Proverb of the Hebrews is, Veritatem, stabiles; mendacium, debiles habere pedes: That Truth hath strong, stedfast, sure footing; but a Lye, only weak, unsteadfast, tottering Foundations: Whence the first is of a permanent perpetual Durance; the other easily supplanted and overthrown. Were any of the Reformations that are so yearly, monthly, if not oftner Forged, true; it would stand the same in it self, firm and constant, scorning Chop and Change: But seeing there is none that doth not lose Ground upon the first Approach of a new Spirit, none that suffers not in her Reputation, by the Credit of every gifted Preacher of the new Model, (you know how frequently new Spirits and new Gifts are pretended) certainly by the Hebrews Adage, all Reformations are to be esteemed as weak grounded Lyes.

Nihil quod non manet in seipso, verum est: omne quippe quod alteratur, falsitas est, non manens in seipso. Nothing can be true, (saith that rare Prodigy of Nature, Trismegistus) that doth not abide the same constant in it self: every thing subject to alteration, is false: That your Reformations in England are Subject to alterations, I need not tell you unless you be Blind, that therefore they must of Necessity be false, you may take as a sure Truth, from the Pen of Trismegistus.

If according to the Wiseman in his Proverbs, the later ends of some Ways, which seem to a Man, just and upright, so outwardly masked with Morality of Life, and good Neighbourhood, as hardly Discernible, (especially by the unwary Vulgar) from Ways really sure and good, do yet lead to Death; How sure of Eternal Death and Damnation must be he, who runs the ways of the present Reformation; which are so far from seeming just by any obdusked disguise, that every Man (even the greatest Sticklers stick not to confess it now and then among their Friends) sees them plainly full of Injustice, Impiety, Oppressions, Rebellions against all sorts of humane Superiours, and Blasphemies against God himself? Certainly it is more than high time for all Men to abhor the Sodom and Gomorrha of Reformation in Faith, with the Inundation of Vice, and corrupted Manners it hath brought with it into the World.

11. 138

That you may yet farther penetrate the Malignity of the Confusion you are fallen into, (another Argument that Reformation in Faith is of the Serpent Hydra's Nature,) take this Corollary or Addition to what is said already: That it must be endless in Church and State, and altogether remediless, as long as the old laid Principles of Reformation, derived from Luther and Calvin, stand uncontrolled: There being now no way left to withstand the Reforming Decrees of the present Parliament, (from which is issued the main of your late alterations,) or Condemn what most Men now judge to be amiss, without Condemnation of what you have been approving and abetting ever since your first revolt

volt from the Pope and Roman Church. For a clearer Explication of my Mind, give me leave I pray, with your Patience, to propose you some Questions.

Sic volo; sic jubeo; sit pro ratione voluntas.

*I so will have it; so command;
My will must for a reason stand.*

When others failed, this was one of Luther's Laws, to set forward his fanatical Reformation against the Pope, and Catholick Church. Why may not the Parliament, the Representative Body of a Kingdom, use it with more authority than Luther, one single private man? If you allow the Parliament, the use of such a legislative Power; you must not condemn the sequels that do naturally flow out of it: you must submit to all their Orders and Ordinances, how irrational soever they seem to private persons. If you condemn it in the Parliament, (look well to it) through their sides, you condemn it a fortiori in Luther, and so you crack the pate and credit of your grand Reformer, who so insultingly used it, and whom you have been so long upholding for a Saint.

But to insist no longer on that extravagant principle. The specious pretence of Reformation will so justify the present Parliaments actions (seem they never so new or paradoxical) that you shall hardly question them, without subversion of the whole

whole Fabrick of your late Reformation. For example, tell me why may not this present Parliament cashier the Ordination of Ministers, invented only in Edward the sixths days; as well as those of his time, cashiered the manner of Ordination, they then found in being and vigour, without any known beginning of it since the Apostles? Why may not this Parliament degrade the now pretended Bishops, made only according to that new Model, and only authorized by Parliament? why not devest them of their Peerage, cast them out of their government, and level them to the rank of ordinary men; as well as other Parliaments cast out the old Bishops, consecrated after the manner of the whole Christian World, and who were never pretended to have their spiritual authority from Parliaments, nor to be invested in their dignity by usurpation of any other mans right; cast them out (I say) of their Sees of Government, their Seats in Parliament, out of their means, and liberty, into poverty and prison? Why not intrench on all mens proprieties, and violently despoil them of their fortunes; as well as former times for Reformation-sake, appropriated to themselves the Church and Abby-lands from their first true owner, casting the Monks Friars and vowed Nuns a begging into the World? D. Carier observed (nor did he alone) that Church and Abby-lands did seldom thrive with their new holders. If (I tell you now) that the present ruin of a flourishing Kingdom is but the natural off-string of the old injurious depopulations of the Churches and Abbies, you will hardly know how to refute me.

Why

Why may not this present Parliament damn the
 Common-Prayer Book first invented in Edward
 the sixth days, and afterwards confirmed by Act
 of Parliament in Q. Elizabeth's Reigne, since the
 birth of many now alive, (no long prescription)
 as well as those of their times, damned the Mass,
 which was as ancient in England, and generally
 throughout the World, as Christianity it self?
 Why may not King Charles that now is, (whom
 I honour and love from my heart, as it is, the duty
 of all Subjects to do in whatsoever Country they
 live) overthrow the Reformation, he swore at
 his Coronation to maintain, as well as King
 Henry the eighth and Queen Elizabeth introdu-
 ced their several Reformations, contrary to the
 old Religion which they found in the Kingdom,
 and swore at their Coronations, to preserve, with
 all her Rights, Liberties, and Privileges?
 would King Charles be more perjured than they,
 or his perjury worse than theirs? why may not this
 Parliament, yea particular Subjects, rebel a-
 gainst their Sovereign for a better Reformation;
 as well as the Lutherans in Germany rebelled a-
 gainst their Sovereign Charles the fifth, to bring
 in their Reformation, and to abolish Popery; or
 (to omit others, all applauded justified and abet-
 ted by those of the reformed Churches) as the
 Scots rebelled for the same end, against Queen
 Mary, our Kings Grandmother, afterward be-
 headed in pursuance of the same cause? you tell me
 I do Camerinam movere. I desist with the propo-
 sal of one only question more; when the present
 Agitators of Reformation have purged themselves
 of,

of all the pretended Religion they had eight or nine years ago, and raised their work to a higher pitch than they have yet thought on; will it not still be subject to a Babylonian confusion? Why may not the children of the present Reformers cut the throats of their fathers, and condemn them for ignorants or superstitious, and rescind all the Acts of their predecessors, for a better Reformation, according to their new spirits, as well as these present cut the throats of their forefathers, undoing at a breath what had been so long a doing in the Kingdom.

Damnosa quid non imminuit dies?
 Ætas parentum pejor avis, tulit
 Nos nequiores : mox datura
 Progeniem vitiosiore.

Joel ch. i.

Where Grandfires Erukes are ; their issue may
 Wild Locusts prove ; next comes, in Joel's list ;
 The Bruke ; a plague of worse, and greater sway :
 And what comes then ? a blast, or burning mist.
 Thus men, in tract of time, from bad do fall,
 To what is worse ; from worse, to worst of all.

To pretend that, what the present or past Reformers did, was all done for the truth, for the glory of the Lord, for the light and liberty of the Gospel, to abolish Idolatry and Superstition : to unthrone Antichrist,
 the

the whore of Babylon, the Beast of the Apocalypse, and the like ; is more than childish simplicity ; there is no Reformer so forgetful or stupid, but by his spirit pretends Scripture, the glory of the Lord, the light and liberty of the Gospel, the planting of saving truth, &c. and whosoever is opposite to his spirit, is Antichrist, the Whore of Babylon, the Beast of the Apocalypse, and therefore must be pulled down whosoever he be. Nor can it avail at any time, to say, that hitherto the work of Reformation hath been in fieri, or in doing ; (as some say, Q. Elizabeth's broom did not sweep clean) but now is in facto esse : Now it is come to a Non plus ultra, perfected beyond all addition or alteration : this, I say, can never avail, nor stop the confusions, as long as the Reforming private Spirits, for the pretences already specified, (which will never be at an end) or the Calvinian Doctrine of Predestination says, No.

Perhaps the present pretended Bishops, and the Party suffering with them, may say, The old Reformations against the Catholicks were good and necessary, but the means used to begin and promote them, naught, and not to be imitated : And that if there be any farther Reformation to be made, it must not be by prosecution of the old unlawful means. Their suffering by the means used for the present further Reformation, makes them condemn the old. This comes now too late, they should have condemned them long ago, before their testimony became invalidated by their private interest. Certainly Luther and the first late Reformers never acknowledged the means they used, to be naught or unlawful. And why should we think

what the present or future Reformer will ever hold the means necessary for his ends, unlawful? Endless then is the confusion of Church and State in England to be; no end of sticklings and rebellions; no end of our wounds and bloodshed; no inheritance more intailed upon our posterity, than violation of humane and divine Laws; nothing more certain than eternal damnation of mens souls, as long as the first Reformers principles stand in force, and their Reformations applauded.

Behold more than sufficient cause, not only, not to wonder at the late conversion of divers learned Scholars to the Roman Faith; but to admire that more do not follow their examples. Behold more than sufficient cause, for those that pretend to any fear of God, or care of their own souls, by regard to Religion, or manners, to the spiritual or politick weal, utterly to anathematize all Reformation in Faith, with the damnable principles of the late Reformers, the sources of all the evils our Kingdom now groans under. Consequently behold more than sufficient cause, for all to rank themselves into the number of Catholicks, who have now the same unchanged Religion they had before this present Parliament; and then had the same they had in the Reign of K. James, Q. Elizabeth, Q. Mary, K. Edward 6. and Henry the 8. in whose days the Reformation was commenced in Germany, and through too general a looseness in manners, and, desire of sensual liberty, began to creep into England, as all Histories can evidence unto you. Nor can any desire a more pregnant testimony of our being now, and in former days of the same Faith; without variation of one title

ile; than our reformed Adversaries are ready to
 afford us, who have for the times past, and still
 do persecute us, not as new Sectaries with old
 Laws, but with new Statutes for non-conformi-
 ty to their new Reformation, and for our constan-
 cy to the profession of our forefathers: from
 which had we flincht but the breadth of a nail,
 and taken upon us some new denomination, we had
 been as hard to be found out as other Sectaries, and
 as free from penalties as they: which forefathers
 of ours, living (before Luther's days) in com-
 munion with the Catholicks of France, Spain, I-
 taly and all the Christian world, as we do now,
 did deliver faithfully (it stood upon their sal-
 vation so to do) unto their children (those of the
 rest of the Christian World did the like unto their
 children) that Depositum of Christianity, which
 they had received from their predecessors, and they
 from theirs, by a continued successive line of Tra-
 dition from the Apostles, and Christ; no reform-
 ing enemy being able to shew, when the Catholick
 Faith now professed by us, and persecuted in us,
 began in the world, nor when the successive Tra-
 dition we and all Catholicks pretend unto, was
 intercepted; an infallible argument of our perse-
 cuted Religions being from the Apostles and Christ.
 More than sufficient cause, I say, for all to re-
 turn to the Catholick Church, settled by Christ the
 divine Architect, upon a rock never to be prevail-
 ed against by humane or Devils powers, never
 subject to fall from her self in points of faith,
 nor consequently to be reformed in them, from which
 Church your first Reformers fell. Ex nobis ex-
 euntes (one of the marks by which we are to dis-
 cern

cern Hereticks, as the Apostles teach us in their Acts, chap. 15. ver. 24.) going out from among us to gain sensual liberty to themselves, to be revenged on their superiors, or for private by-ends: troubling the world with words, subverting mens souls, without commission or mandate from any superior for their facts, or pretended Reformation.

And finally, cause enough, for the world to reflect how ill advised they were in times past, and what an ill president they shewed posterity, in their former greedy acceptance of new reforming-spirits, so prejudicial to saving truth, to orderly government in Church and State, and to particular mens properties. And withal, to take warning for the future, not to remit the work of Reformation, even in things subject thereunto; as Ceremonies, humane Practices, manners, and the like, to every giddy pretending spirit, (if you do so, you shall certainly have more holes made then mended) but to such as are lawfully ordered and commissioned for it by the visible Church, the pillar and ground of truth, that all things be done according to her prescript, honestè & secundum ordinem, 1 Cor. 14. 40.

But fearing, lest I should make this Prefatory Discourse like the Gates of the City Myndus, or like a great portal to a little house, I'll first present you with the names of some late Converts, and then detain you no longer from my promised re-impression of Doctor Carier's learned Letter to King James, which is here rendred verbatim according

ding to the Original, excepting only the addition of some few marginal Notes; I desire you to read it with attention, reflecting from those, to these times, and not permit your mind to be so prejudicate, as to give censure, before you have well pondered the matter, the scope of which (*mutato tempore*) is the same with this, which comes from one, who unfeignedly would have all men saved, and come to the knowledge of, and imbrace the truth.

N. STRANGE.

From Paris 1. Novemb.
1648. *stylo novo.*

PSALM II.

Et nunc Reges intelligite: erudimini qui iudicatis
terram. Attendite disciplinam, ne — pereatis.

The

*The Names of some who
have lately been Mini-
sters, or University
Men in England and
Scotland, and are now
converted to the Catho-
lick Faith.*

*Tho. Vane, Doctor of Divi-
nity of Christ's College Cambridge,
lately Chaplain Extraordinary
to His Majesty, and Parson of
Crayford in Kent.*

*Hugh Paulin de Cressy, of Cam-
bridge, lately Prebend of Wind-
sor*

for in England, and Dean of Lugh-
lin in Ireland, now entred into
the Religious Order of St. Be-
nedict at Doway.

Hen. Ireson, or Janson of All-
Souls Oxford, Doctor of the Ci-
vil Law.

N. Read of New-College Ox-
ford, Doctor of the Civil Law.

Mr. Rich. Nicholls, Batchelor
of Divinity, of Peter-house, Cam-
bridge.

Mr. Rich. Crasshaw, Master of
Arts of Peter-house Cambridge,
now Secretary to a Cardinal in
Rome, well known in England
for his excellent and ingenious
Poems.

Mr.

Mr. William Rowlands, Minister of St. Margaret's Westminster, Master of Arts of Exeter-College, Oxford.

Mr. Tho. Normington, Master of Arts of Pembroke-Hall, Cambridge, now in Italy, a very able Man in divers Sciences.

Mr. Joyner, Batchelor of Arts, and Fellow of St. Mary Magdalen's College, Oxford.

Mr. Blakiston, Batchelor of Arts of Cambridge, who died last year in the English College at Rome.

Mr. Edward Barker of Caius College Cambridge, Batchelor of Arts.

Mr.

Mr. Eaton of Cambridge, now
Priest in the English College at
Rome.

Mr. Peter Glu, Minister of
Ballioll College in Oxford, now
Priest.

Mr Jackson, } Ministers.
Mr. Cooper, }

Mr. Daniel Minister, now en-
tered into a Religious Order.

Mr Banks alias

Of

Mr. Peter of Cambridge, now
Priest in the College at
Of Scots.

Mr. John Chrichton, a famous
Man in his Country, late Preach-
er of Parson in Scotland, after-
wards eminent in Languedoc, and
lastly Chaplain to the Marquess
of Ormond.

Mr. Andrew Youngston late Re-
gent of Aberdeen, now in a Col-
lege in Spain.

Mr. William Simple, late Re-
gent in Glasgow, now also in
Spain.

Mr. Hugh Rosse, late Regent
in Aberdeen, now also in Spain.

Mr. Tho. Johnston, &c.

Besides

Besides these, there are divers
both learned and unlearned, lately
entered into Communion with the
Church of Rome, whose Names
you may more easily learn, than I
discreetly Publish. Nor do I doubt
but one more commerced with Eng-
land, Scotland, and Ireland,
with other Parts of France, and
with the Promises of the Low
Countries might easily furnish
you with a larger Catalogue of
Convertites, of as good Fame
for their Learning, and good
Parts in our Universities, and
in their respective Countries,
as these I have been bold to
Name: Their Understanding be-
ing now better disposed to discern
and reflect upon their former
errours, by the palpable Confusi-

on and unconsciable effects they
saw every where sprouted and
sprouting out of the late Refor-
mation begun by Luther.

Most

Most Excellent, and renowned Sovereign,

IT is not unknown to all that know me in England, that for these many years I have had my health very ill: And therefore having from time to time used all the means and medicines that England could afford; last of all by the advice of my Physicians, I have made it my humble suit unto your Majesty, that I might travel unto the Spa for the use of those waters; purposing with my self, that if I could be well, I would go from thence to Heidelberg, and spend this winter there. But when I was gone from the Spa to Aquilgrane, and so to Colcin; I found my self rather worse, than better than I was before: And therefore I resolved with my self, that it was high time for me, to send my thoughts upon another world. And seeing I was out of hope to enjoy the health of my body, at the last to look to the health of my soul, from whence both Art and Experience teach me, that all my bodily infirmities have their beginning: For if I could by any study have proved Catholick Religion to be false, or by any means have professed it to be true in England, I doubt not but the contentment of my soul would have much helped the health of my body. But the more I studied the Scriptures and most ancient Fathers to confute it, the more I was compelled to see the truth thereof. And the more I laboured to reconcile the Religion of England thereunto, the more I was disliked, suspected and condemned as a common enemy. And if I would have been either ignorant or silent, I might perhaps with the pleasures and commodities of my preferments,

have in time cast off the care of Religion. But seeing my study forced me to know, and my place compelled me to preach, I had no way to avoid my grief, nor any means to indure it. I have therefore apprehended the opportunity of my Licence to travel, that I may withdraw my self for a while from the sight and offence of those in England, who have Catholick Religion, and freely and fully enjoy the presence of our B. Saviour, in the Unity of his Catholick Church: wherein I will never forget at the daily Oblation of his most B. Body and Blood, to lift up my heart unto him, and so pray for the admission of your Majesty thereunto. And in the mean time, I have thought it my duty to write this short Treatise with my own hand; wherein, before I publish my self to the world, I desire to shew to your Majesty these two things. 1. The means of my conversion unto Catholick Religion. 2. The hopes I have to do your Majesty no ill service therein. I humbly crave your Majesties pardon, and will rest ever,

Your Majesties faithful, and

truly devoted Servant,

B. Carr.

Liege Decemb. 12.

1613.

CHAP. I.

The means of my Conversion to the Catholick Religion.

I Must confels, to Gods honour, and my own shame, that if it had been in my power to choole, I would never have been a *Catholick*. I was born and brought up in *Schism*, and was taught to abhor a *Papist* as much as any *Puritan* in *England* doth. I had ever a great desire to justifie the *Religion* of the State, and had great hope to advance my self thereby. Neither was my hope ever so great, as by your *Majesties* favour it was at the very instant of my resolution for *Catholick Religion*, and the preferment I had, together with the honour of your *Majesties* service, was greater by much, than without your *Majesties* favour, I look'd for in this world. But though I was as ambitious of your *Majesties* favour, and as desirous of the honours and pleasures of my Country, as any man that is therein, yet seeing that I was not like any long while to enjoy them, and if I should for my private commodity speak, or write, or do any thing against the honour of *Christ*, his *Church*, and against the evidence of my own conscience, I must shortly appear before the same *Christ*, in the presence of the same his *Church*, to give an account thereof. Therefore I neither durst any further pursue my own desire of honour, nor hazard my soul any farther in the justification of that *Religion*, which I saw was impossible to be justified by any such reason, as at the day of Judgment would go for payment; and that it may appear that I have not respected any thing so much

in this world, as my duty to your Majesty, and my love to my friends and country, I humbly beseech *your Majesty* to give me leave, as briefly as I can, to recount unto you the whole course of my studies, and indeavours in this kind, even from the beginning of my life until this present.

2. I was born in the Year, 1566. being the son of *Ant. Carier*, a learned and devout man, who although he were a *Protestant*, and a *Preacher*, yet he did so season me with the Principles of Piety and Devotion, as I could not choose but ever since be very zealous in matters of *Religion*. Of him I learned, that all false Religions in the world, were but Policies invented of men, for the temporal service of Princes and States; and therefore that they were divers, and always changeable, according to the divers reasons and occasions of State. But true *Christian Religion* was a truth revealed of God, for the eternal salvation of souls, and therefore was like to God, always one and the same: So that all the Princes and States in the world never have been, nor shall be able to overthrow that *Religion*. This to me seemed an excellent ground, for the finding out of that Religion, wherein a man might find rest for his soul, which cannot be satisfied with any thing but eternal truth.

3. My next care then was, after I came to years of discretion, by all the best means I could, to inform my self, whether the *Religion* of England were indeed the very same, which being prefigured and prophesied in the *Old Testament*, was perfected by our *R. Saviour*, and delivered to his *Apostles* and *Disciples* to continue, by perpetual succession in his *visible Church*, until his coming again: or whether it were a new one, for private purposes

purposes of Statesmen invented, and by humane Laws established. Of this I could not chuse but make some doubt, because I heard men talk much in those days of the change of Religion, which was then lately made in the beginning of *Q. Elizabeth's* Reign.

4. I was sorry to hear of change, and of a *new Religion*, seeing me thought in reason, if true Religion were eternal, then new Religion could not be true. But yet I hoped that the Religion of *England* was not a change, or new Religion, but a re-stitution of the old; and that the change was in the Church of *Rome*, which in process of time might perhaps grow to be superstitious and idolatrous; and therefore that *England* had done well to leave the Church of *Rome*, and to reform it self; and for this purpose I did at my leisure and best opportunity, as I came to more judgment, read over the *Chronicles of England*, and observed all the alterations of Religion that I could find therein: But when I found there, that the present Religion of *England* was a plain *change, and *What then change upon change, and that there *is it now*. was no cause at all of the first, but only that *K. Henry 8.* was desirous to change his old Bed-fellow, that he might leave some heirs male behind him (for belike he feared that Females would not be able to withstand the title of *Scotland*.) and that the change was continued and increased by the posterity of his later wives, I could not choose but suspect something; but yet the love of the world, and hope of preferment would not suffer me to believe, but that all was well, and as it ought to be.

5. Thus I satisfied my self at School, and studi-

ed the Arts and Philosophy, and other humane learning, until being *Master of Arts*, and Fellow of *Corpus Christi College* in *Cambridge*, I was at the last, by the Statutes of that House, called to the study of Divinity, and bound to take upon me the order of *Priesthood*: then I thought it my duty, for the better satisfaction of my own soul, and the saving of other mens, to look as far into the matter as possible I could, that I might find out the truth. And having the opportunity of a very good *Library* in that *College*; I resolved with my self to study hard, and setting aside all respect of men then alive; or of Writers that had moved or maintained controversies (farther than to understand the question which was betwixt them) I fell to my prayers, and betook my self wholly to the reading of the *Church History*, and of the *Ancient Fathers*, which had no interest in either side; and especially I made choice of *S. Augustine*, because I hoped to find most comfort in him for the confirming of our *Religion*, and the confuting of the *Church of Rome*.

6. In this sort I spent my time continually for many years, and noted down whatsoever I could gather, or rather snatch either from the *Scriptures* or the *Fathers* to serve my turn. But when, after all my pains and desire to serve my self, of Antiquity, I found the Doctrine of the *Church of Rome* to be every where confirmed, and by most profound demonstrations out of holy *Scripture*, made most agreeable to the truth of *Christs Gospel*, and most conformable to all Christians souls, and saw the current opinions of our great *Precobers* to be every where confuted, either in plain terms, or by most unanswerable consequence, although my understanding was thereby greatly edified, (for which

I had great cause to render immortal thanks to our Blessed Saviour, who by these means had vouchsafed to shew himself unto me; yet my heart was much grieved, that I must be faine either not preach at all, or else to cross and vary from the Doctrine, which I saw was commonly received.

7. Being thus perplexed with my self what course I were best to take, I reflected back again upon the Church of England, and because most of those Preachers, who drew the people after them in those days were Puritans, and had grounded their Divinity upon Calvin's Instructions, I thought peradventure that they, having gotten the multitude on their side, might wrong the Church of England in her Doctrine, as well as they desired to do in her Disciplines; which indeed upon due search I found to be most true. For I found the Common-Prayer Book and the Catechisms therein contained, to hold no point of Doctrine expressly contrary to Antiquity, but only that it was very defective, and contained not enough. And that for the Doctrine of Predestination, Sacraments, Grace, Free-will, Sin, &c. the new Catechisms and Sermons of those Preachers, did run wholly against the Common-Prayer Book and Catechisms therein, and did make as little account of the Doctrine established by Law, as they did of the Discipline; but in the one they found opposition by those that had private Interest; in the other they said what they list, because no man thought himself hurt.

8. This truly was a great increase of my grief, for knowing divers of those Preachers to be very honest men, and such as I did love with all my heart, I was exceeding loath to dissent from them in private, much more loath to oppose them in pub-

lick. And yet seeing I must needs preach, I was loathest of all to oppugn my own conscience together with the faith wherein I was baptized, and the souls of those to whom I preached. Nevertheless having gotten this ground to work upon, I began to comfort my self with hope to prove, that the *Religion* established by Law in *England*, was the same, at least in part, which now was and ever had been held in the *Catholick Church*, the defects whereof might be supplied whensoever it should please God to move *your Majesty* thereunto, without abrogating of that, which was already by Law established, which I still pray for, and am not altogether out of hope to see; and therefore I thought it my duty, as far as I durst, rather by charitable constructions to reconcile things that seemed different, that so our souls might for ever be saved in unity, than by malicious calumniation to maintain quarrels, that so mens turns might for a time be served in dissention.

9. In this course although I did never proceed any further than Law would give me leave, yet I always found the *Puritans* and *Calvinists*, and all the Creatures of *Schism*, to be my utter enemies, who were also like the Sons of *Zerviah*, too strong for *David* himself, but I well perceived that all temperate and understanding men, who had no Interest in the *Schism*, were glad to hear the truth honestly and plainly preached unto them. And my hope was that by patience and continuance I should in the end unmask Hypocrisie, and gain credit to the comfortable Doctrine of Antiquity, even amongst those also, who out of misinformation and prejudice did as yet most dislike it. And considering with my self, that your Right to the Crown

came

came only from *Catholicks*, and was ancienter than the *Schism*, which would very fain have utterly extinguished it; and that both your disposition by nature, your amity with *Catholick Princes*, your *Speeches*, and your *Proclamations* did at the beginning all tend to peace and unity, I hoped that this endeavour of mine, to inforce *Catholick Religion*, at the least as far as the *Common-Prayer Book* and *Catechism* would give me leave, should be well accepted of *your Majesty*, and be as an Introduction unto farther peace and unity with the *Church of Rome*.

10. But when after my long hope, I at the last did plainly perceive, that God for our sins had suffered the Devil, the Author of dissention, so far to prevail, as partly by the furious practice of some desperate *Catholicks*, and partly by the fiery suggestions of all violent *Puritans*, he had quite diverted that peaceable and temperate course, which was hoped for, and that I must now either alter my judgment, which was impossible, or preach against my conscience, which was intolerable: Lord, what anxiety and distraction of soul did I suffer day and night, what strife betwixt my judgment, which was wholly for the peace and unity of the *Church*, and my affection, which was wholly to enjoy the favour of *your Majesty*, and the love of my Friends and Country. This grief of soul growing now desperate, did still more and more increase the infirmities of my body: and yet I was so loath to become a professed *Catholick* with the displeasure of *your Majesty*, and of all my honourable and loving friends, as I rather desired to silence my judgment, with the profits and pleasures of the world, which was before me, than to satisfy it with reconciling my self unto

unto the *Catholick Church*; But it was Gods will, that ever (as I was about to forget the care of Religion, and to settle my self to the world among my neighbours) I met with such humors, as I saw by their violence against *Catholicks* and *Catholick Religion*, were like to waken my soul by torture, rather than bring it asleep by temper. And therefore I was driven to recoil to God, and to his Church, that I might find rest unto my soul.

11. And yet because I had heard often, that the practice of the *Church of Rome*, was contrary to her Doctrine, I thought good to make one tryal more before I resolved; and therefore having the advice of divers learned Physicians to go to the *Spaw* for the health of my body, I thought good to make a vertue of necessity, and to get leave to go the rather for the satisfaction of my soul, hoping to find some greater offence in the Service of the *Church of Rome*, than I had done in her Books, that so I might return better contented to persecute and abhor the *Catholicks* at home, after I should find them so wicked and Idolatrous abroad, as they were in every Pulpit in *England* affirmed to be. For this purpose before I would frequent their *Churches*, I talked with such learned men as I could meet withal, and did of purpose dispute against them, and with all the wit and learning I had, I did both justify the Doctrine of *England*, established by Law, and object the Superstition and Idolatry which I thought they might commit, either with the Images in the Church, or with the Sacrament of the Altar.

12. Their common answer was, that which by experience I now find to be true, viz. that they do abhor all Idolatry and Superstition; and do diligently

gently admonish the people to take heed thereof. And that they use *Images* for no other purpose, but only for a devout memory and representation of the *Church Triumphant*, which is most fit to be made in the time and place of prayer; where after a more special manner, we should with all reverence have our conversation amongst the *Saints in Heaven*. And for the *B. Sacrament*, they do not worship the *Accidents*, which they see, but the substance which they believe; and surely if *Christ* be there truly and really present (as your *Majesty* seems to grant he is) he is as much to be worshiped, as if we saw him with our bodily eyes; Neither is there any more Idolatry in the one, than in the other. If our *B. Saviour* himself should visibly appear in person, as he was upon the earth, *Jews* and *Infidels* would hold it for Idolatry to worship him, and would crucifie him again; and so would all *Hereticks* also, who refuse to worship him in the *Sacrament*, where he is really present. After divers other objections which I made, not so much because I was not, as because I desired not to be satisfied, I came to the *Popes* supposed pride and tyranny over *Kings* and *Princes*, and told them of the most horrible Treason intended and practised by *Catholicks* against your *Majesty*, which hath not yet been judiciously condemned by the *Church of Rome*. They all seemed to abhor the fact, as much as the best Subjects in the world, and much more to favour, and defend the authority of their *Kings* and *Witness* their *Princes*, than *Hereticks* do. And loyalty to the they said, that although your *Majesty* were one of the *Church*, yet late Wars. they doubt not, but if com-

plaint

plaint were made in a judicial proceeding, that fact should be judicially condemned. In the mean time it was sufficient that all *Catholick Writers* did condemn it, and that the *Pope* by his *Breve* had condemned it, exhorting the *Catholicks of England* to all Christian patience and obedience. As for any other authority or superiority of the *Pope*, than such as is spiritual and necessary, for the unity of the *Church*, I have met with none that do stand upon it.

14. So that, whereas my hope was, that by finding out the corruptions of the *Church of Rome*, I should grow farther in love with the *Church of England*, and joyfully return home; and by inveighing against the *Papists*, both enjoy my present preferments, and obtain more and more; I saw the matter was like to fall out clean contrary. It is true indeed that there are many corruptions in all States; God hath no wheat-field in this world, wherein the Devil hath not tares growing; and there are no tares more rank than those that grow among the wheat; For, *optimè corruptio pessima*; and where grace abounds, if it be contemned, there sin abounds much more. But seeing both my reading and experience hath now taught me, that the truth of *Christian Religion* now taught and practised at this day in the *Church of Rome*, and all the obedient Members thereof, is the very same in substance, which was prefigured and prophesied from the beginning of the world, perfected by *Christ* himself, delivered to his *Apostles*, and by them and their Successors perpetually and universally in one uniformity practised until this day, without any substantial alteration. And that the new *Religion of England*, wherein it doth differ, hath no ground, but

but either the pleasure of the *Prince*, and *Parliament*, or the common cry and voice of the *People*, nor no constancy or agreement with it self; what should I now do? It is not in my power not to know that which I do know, nor to doubt of that which I have spent so much time, and taken so much pains, and bestowed so much cost, and made so many trials to find. And yet I know, if I should yield to be reconciled to the *Church*, I should be for this world in all likelihood utterly undone; and that which grieved me more, I should be rejected of your Majesty, my most redoubted Lord and Master, and despised by all my dear friends and lovers in *England*,

15. These were in my thoughts at the *Spa*, which did so vex and afflict my soul, as that the waters could do my body no good at all, but rather much hurt. Nevertheless I avoided the company of *Catholicks*, abstained from the *Church*, and did both dispute and write against the *Church of Rome*, as occasion was offered. I still hoped that time would give me better counsel, and therefore resolved to go from the *Spa* to *Heidelberg* to do my duty there. In the mean time I thought with my self, it may be God hath moved His Majesties heart to think of peace and reconciliation. I know his disposition was so in the beginning; and I remember *M. Causabon* told me when I brought him out of *France*, that his Errand was nothing else, but to mediate peace betwixt the *Church of Rome*, and the *Church of England*. Therefore I thought, before I would submit my self to the *Church of Rome*, I would write to *M. Causabon* such a Letter as he might shew unto your Majesty, containing such conditions as (I thought) might satisfy

-satisfie your Majesty if they were performed by the
 Church of Rome. The copy of which Letter is too
 long here to set down. But when Mr. Causabon an-
 swered me that he knew your Majesty was resolved
 to have no society with the Church of Rome upon
 any condition whatsoever, and that it would be my
 undoing, if those my Letters should come to your
 Majesties hands, for of those that bare the sway, I
 began to despair of my return into England, un-
 less I would overthrow both the health of my body
 and the quiet of my mind, and either utterly
 damn my own soul, or greatly indanger, not only
 my living and credit, but my life it self also, by
 reason of your Majesties displeasure, and the severi-
 ty of the Statutes made, and in force against Catho-
 licks, and Catholic Religion. *But his was not of his*
owning. There is a Statute in England, made by
 King Henry, the 8. to make him supreme head of
 the Church in Spiritual and Ecclesiastical Causes,
 which Statute injoyns all the Subjects of England,
 on pain of death, to believe and to swear they do
 believe that it is true. And yet all the world
 knows, if King Henry the 8. could have gotten the
 Pope to divorce Q. Catharine, that he might marry
 Anne Bolaigne, that Statute had never been made
 by him, and if that Title had not enabled the King
 to pull down Abbeyes and Religious Houses, and
 give them to Lay-men, the Lords and Commons
 of that time would never have suffered such a Sta-
 tute to be made. This Statute was continued by
 Q. Elizabeth, to serve her own turn, and it is con-
 firmed by your Majesty to satisfie other men. And
 yet your Majesty yeilds the Church of Rome to be
 the Mother Church, and the Bishop of Rome to be
 the chief Bishop or Primate of all the Western
 Churches,

Churches, which I do also verily believe, and therefore I do verily think he hath, or ought to have some spiritual Jurisdiction in *England*. And although in my younger days, the fashion of the world made me swear, as other men did (for which I pray God forgive me) yet I ever doubted, and am now resolved that no Christian man can take that * Oath with a safe * *i. of su-* conscience, neither will I ever take it, *promacy* to gain the greatest preferment in the world.

17. There is another *Statute* in *England*, made by *Q. Elizabeth*, and confirmed by your Majesty, which makes it death for any Englishman to be in *England*, being made a Priest by authority derived, or pretended to be derived from the *Bishop of Rome*: I cannot believe that I am a Priest at all, unless I be made by the authority derived from *Gregory the great*, from whence all the *Bishops* in *England* have their being, if they have any being at all.

18. There is another *Statute* in like manner made and confirmed, that it is death to be reconciled by a *Catholick Priest* to the *Church of Rome*; I am perswaded that the *Church of Rome* is our Mother Church, and that no man in *England* can be saved, that continues wilfully out of the visible unity of that Church, and therefore I cannot chuse, but perswade the people to be reconciled thereunto, if possibly they can.

19. There is another *Statute* in like manner, made and confirmed, that it is death to exhort the people of *England* to *Catholick Roman Religion*. I am perswaded that the Religion prescribed, and practised by the *Church of Rome* is the true *Catholick Religion*, which I will particularly justify, and make

make plain from point to point, if God give time and opportunity, and therefore I cannot chuse but perswade the people thereunto.

It may be these are not all several *Statutes*, some of them may be members of the same, (for I have not my books about me to search) but I am sure all of them do make such felonies and treasons, as were the greatest vertues of the *Primitive Church*, and such as I must needs confess my self, I cannot chuse if I live in *England*, but indeavour to be guilty of, and then it were easie to find *Puritans* enough to make a *Fury* against me, and there would not want a *Justice of Peace* to give a sentence, and when they had done, that which is worse than the persecution it self, they would all swear solemnly that *Doctor Carrier* was not put to death for *Catholic Religion*, but for Felony and Treason. I have no hope of protection against the cruelty of those *Laws*, if your Majesty be resolved upon no conditions whatsoever, to have any society at all, or communion with the *Church of Rome*. And therefore whilst the case so stands, I dare not return home again. But I cannot be altogether out of hope of better news before I die, as long as I do believe that the *Saints* in heaven do rejoyce at the conversion of a sinner to *Christ*, and do know that your Majesty by your birth, hath so great an interest in the *Saints* of heaven, as you shall never cease to have, until you cease to be the son of such a mother, as would rejoyce more than all the rest for your conversion. Wherefore I assure my self that she with all the rest do pray that your Majesty before you die, may be *Militant* in the *Communion* of that *Church*, wherein they are *Triumphant*.

And

And in this hope I am gone before to joyn my prayers with theirs in the unity of the *Catholick Church*. And do humbly pray your Majesty to pardon me for doing that which was not in my power to avoid; and to give me leave to live, where I hope shortly to die, unless I may hope to do your Majesty service, and without the prejudice of any honest man in *England*, to see some unity betwixt the *Church of England*, and her mother the *Church of Rome*. And now having declared the means of my conversion to *Catholick Religion*, I will briefly also shew unto you the hopes I have to do your Majesty no ill service therein.

CH A P. II.

The hopes I have to do your Majesty no ill service in being a Catholick.

MY first hope that your Majesty will accept of that for the best service I can do you, which doth most further the glory of our *Blessed Saviour*, and my own salvation. Indeed there are Kingdoms in the world, where the chief care of the Governor is, *Non quàm boni, sed quàm subditi regnent*: such were the heathen Kingdoms which *S. Augustine* describes (in his *2. de Civit. Dei, esp. 20.*) In such Common-wealths the way to be good Subjects is not to be good men, but to serve the times and the turns of them that bear the sway whatsoever they are. But if it be true (as some holy & learned Fathers teach) that in a well-ordered Government there is, *eadem felicitas unius hominis, ac totius civitatis*, then I am sure that it must follow, that in a Common-wealth truly Christian there is, *eadem virtus boni viri,*

viri, ac boni Civis. And therefore being a *Minister and Preacher of England*, if I will rather serve *your Majesty* than my self, and rather procure the good of your Kingdom than my own preferment, I am bound in duty to respect and seek for those things above all other, that may advance the honour of God, and the salvation of my own soul, and the souls of those who do any way belong to my charge; and being sufficiently resolved, that nothing can more advance the honour of our *Saviour* and the common salvation, than to be in the unity of his *Church*, I have done you the best service I could at home, by preaching peace and reconciliation, and being not able for the malice of the times, to stand any longer in the breach at home, I think it safest in this last cast to look to mine own game, and by my daily Prayers and dying, to do *your Majesty* the same service in the unity of the *Church*, which by my daily preaching and living, I did endeavour to do in the midst of the *Schism*.

2. And though it be sufficient for a man of my profession, to respect only matters of heaven, and of another world, yet because this world was made for that other, I have not regarded my own estate, that I might respect *your Majesties* therein, and after long and serious meditation, which *Religion* might most honour *your Majesty* even in this world, I have conceived undoubted hope that there is no other *Religion* that can procure true honour and security to *your Majesty*, and your *Posterity* in this world, but the true *Catholick Roman Religion*, which is the very same, whereby all your glorious *Predecessors* have been advanced and protected on earth, and are everlastingly blessed in heaven.

3. The first reason of my hope is, the promise of
God

God himself to bless and honour those, that bless his Church and honour him, and to * curse and confound those that curse his Church, and dishonour him, which he hath made good in all ages. There was never any Man, or City, or State, or Empire so preserved and advanced, as they that have preserved the unity and advanced the prosperity of the Church of Christ; nor ever any been made more miserable and inglorious, than they that have dishonoured Christ, and made havock of his Church by Schism and Heresie.

4. If I had leisure and books, it were easie for me to enlarge this point with a long enumeration of particulars. But I think it needless, because I cannot call to mind any example to the contrary, except it be the State of *Q. Elizabeth*, or some one of two other, lately fallen from the unity of the *Catholick Church*, or the State of the great *Turk*, that doth still persecute the Church of Christ, and yet continues in great glory in this world. But when I consider of *Q. Elizabeth*, I find in her many singularities, she was a woman, and a Maiden Queen, which gave her many advantages of admiration; she was the last of her race, and needed not care what became of the world after her own days were ended. She came upon the Remains of Devotion and *Catholick Religion*, which like a Bowl in his course or an Arrow in his flight, would go on for a while by the force of the first mover; and she had a practice of maintaining wars among her neighbours (which became a woman well) that she might be quiet at home. And whatsoever prosperity or honour

honour there was in her days, or is yet remaining in *England*, I cannot but ascribe to the *Church of Rome*, and to *Catholick Religion*, which was for many hundred years together, the first mover of that Government, and is still in every settled Kingdom, and hath yet left the steps, and shadow thereof behind it, which in all likelihood cannot continue many years without a new supply from the fountain.

5. As for the honour and greatness of the *Turk* and other *Infidels*, as it reacheth no farther than this life, so it hath no beginning
In Luc. 4. from above this world; and if we
Galibi. may believe *S. Ambrose*, those honors are conferred rather by Gods permission, than by his donation, being indeed ordained, and ordered by his providence, but for the sins of the people, conferred by the Prince that rules in the air. It is true, the *Turkish Empire* hath now continued a long time but they have other principles of State to stand upon. The continual Guard of 100000. Souldiers, whereof most of them know no parents, but the *Emperor*, the Tenure of all his Subjects, who hold all *in capite ad voluntatem Domini*, by the service of the sword, their injoynd silence, and reverence in matters of *Religion*, and their facility in admitting other *Religions*, as well as their own, to the hope of salvation, and to tolerate them, so that they be good Subjects.

These and such like are principles of great importance to increase an Empire, and to maintain a Temporal State. But there is no State in Christendom that may indure these principles, unless they mean to turn *Turks* also, which although some be willing to do, yet they will neither hold

hold in *Capite*, nor hold their peace in *Religion*, nor suffer their *King* to have such a guard about him, nor admit of *Catholick Religion* so much as the *Turk* doth.

6. It is most true, which I gladly write, and am ready, with all the honour I can of *your Majesty*, to speak, that I think there was never any *Catholick King* in *England*, that did in his time more embrace and favour the true body of the *Church of England*, than *your Majesty* doth that shadow thereof, which is yet left; and my firm hope is, that this your desire to honour our *Blessed Saviour* in the shadow of the *Church of England*, will move him to honour *your Majesty* so much as not to suffer you to die out of the body of his true *Catholick Church*, and in the mean time to let you understand that all honour that is intended to him by *Schism* & *Heresie* doth redound to his great dishonour, both in respect of his *Real*, and of his *Mystical Body*.

7. For his *Real Body* it is not as the *Ubiquitaries* would have it, every where, as well without the *Church* as within, but only where himself would have it, and hath ordained that it should be, and that is only amongst his *Apostles* and *Disciples*, and their Successors in the *Catholick Church*, to whom he delivered his *Sacraments*, and promised to continue with them until the worlds end; So that though *Christ* be present in that *Schism*, by the power of his Deity, (for so he is present in hell also) yet by the grace of his humanity, (by participation of which grace only there is hope of salvation) he is not present there at all, except it be in corners and prisons, and places of persecution. And therefore whatsoever honour is pretended to be done to *Christ* in *Schism* and

and *Heresie*, is not done to him, but to his utter enemies.

8. And for his *mystical Body*, which is his *Church* and *Kingdom*, there can be no greater dishonor done to *Christ*, than to maintain schism and dissention therein. What would your Majesty think of any Subjects of yours, that should go about to raise civil dissention or wars in your Kingdom, and of those that should foster, and adhere unto such men?

It is the fashion of all *Rebels* when they are in Arms, to * pretend the safety of the King, and the good of the Country; but pretend what they will, you cannot account such men any better than *Traitors*. And shall we believe, that our *B. Saviour*, the *King of Kings*, doth sit in heaven, and either not see the practices of those, that under colour of serving him with *Reformation*, do nothing else, but serve their own turns, and distract his *Church*, that is his Kingdom on earth, with sedition? Or shall we think that he will not in time revenge his wrong? Verily he sees it, and doth regard it, and will in time revenge it.

9. But I hope and pray, that he may not revenge it upon you, nor yours, but rather that he will shew, that your desire to honour him, is accepted of him, and therefore will move you to honour your self, and your posterity, with bestowing the same your favour upon his *Church* in the unity thereof, which you do now bestow in the *Schism*; and that he will reward both you and yours for the same, according to his promise, not only with everlasting glory in heaven, but also with long continued temporal honour and security in this world. And this is the

first

first reason of my hope, grounded upon the promise of God.

The second Reason of my hope, that *Catholic Religion* may be a great means of honour and security, to your Majesties posterity, is taken from the consideration of your neighbours, the Kings and Princes of Christendom; among whom there is no State ancient, and truly honourable, but only those that are *Catholic*. The reason whereof I take to be, because the Rules of *Catholic Religion* are eternal, universal, and constant unto themselves, and withal so consonant unto Majesty and greatness, as they have made and preserved the *Catholic Church* most reverent and venerable throughout the world for these 1600. years, and those Temporal States that have been conformable thereunto, have been always most honourable, and so are like to continue, until they hearken unto *Schism*. And as for those that have rejected and opposed the Rules of *Catholic Religion*, they have been driven in short time to degenerate, and become either tyrannical or popular; your Majesty, I know doth abhor Tyranny, but if *Schism* and *Heresie* might have their full swing over the Seas, the very Shadow and Reliques of Majesty in *England*, should be utterly* defaced and turned into *Helvetian*, or *Belgian* popularity: For, they that make no conscience to prophane the Majesty of God and his Saints, in the Church, will, after they feel their strength, make no bones to violate the Majesty of the King, and his Children in the Common-wealth.

10. I know well that the *Puritans* of *England*, the *Huguenots* of *France*, and the *Gueses* of *Germany*,

ny, together with the rest of the Calvinists of all sorts are a great faction of Christendom, and they are glad to have the pretence of so great a Majesty to be their cheif, and of your posterity to be their hope: but I cannot be perswaded that they ever will or can joyn together to advance *your Majesty*, or your Children farther than they may make a present gain by you. They are * *One may* * not agreed of their own Religion, nor of the principles of Universal and Eternal Truth, and how can they be constant in the rules of particular, and transitory honour? where there is *Nullum Principium ordinis*, there can be *Nullum Principium honoris*; such is their case, there is a voice of Confusion among them, as well in matters of State as of Religion. Their power is great, but not to edification, but destruction. They joyn together only against good order, which they call the *Common Enemy*, and if they can destroy that, they will in all likelihood turn their fury against themselves, and like Devils torment, like Serpents devour one another. In the mean time if they can make their *Burgers*, *Princes*, and turn old Kingdoms into new States, it is like enough they will do it; but that they will ever agree together to make any one Prince, King, or Emperor over them all, and yield due obedience unto him, further than either their gain shall allure them, or his Sword shall compel them, that I cannot perswade my self to believe. And therefore I cannot hope that *your Majesty* or your posterity can expect the like honour or security from them, which you might do from *Catholick Princes*, if you were joyned firmly to them in the unity of Religion.

12. The third reason of my hope, that *Catholick Religion* should be most available for the honour and security of your Majesty, and your children, is taken from the consideration of your Subjects, which can be kept in obedience to God, and to their King by no other *Religion*, and least of all by the *Calvinists*; for if their principles be received once, and well drunk in, and digested by your Subjects, they will openly maintain, that God hath as well predestinated men to be * *Traytors*, as to be * *Is not this now o-Kings*, and he hath as well *penly professed* by predestinated men to be *those who would* *Theives*, as to be *Judges*, *have the King called* and he hath as well prede- *to an account? &c.* stinated that men should sin, as that *Christ* should die for sin; which kind of disputations, I know by my experience in the Country, are ordinary, among your Country *Calvinists*, that take themselves to be learned in the Scriptures, especially when they are met in the Ale-house, and have found a weaker brother, whom they think fit to be instructed in the profound mysteries. And howsoever they be not yet all so impudent, as to hold these conclusions in plain Terms, yet it is certain they all hold these principles of Doctrine, from whence working heads of greater liberty, do at their pleasures draw these consequences, in their lives, and practices. And is * this a *Religion* fit to keep * *It now ap-Subjects* in obedience to their *pears it is not,* Sovereigns?

13. Here I know the great Masters of *Schism*, will never leave objecting the horrible Treason of *first* a *Catholicks* against your Majesty, which is
the

the Devil had not wrought to their hands, they had had little to say against *Catholick Religion* before this day. But I humbly intreat that the fact of of some few men, may not be for ever objected against the truth of a general Rule. It is not the question which *Religion* will make all your Subjects true, but which *Religion* is most like to make all true. It is certain there be Traytors against God and man, of all *Religions*, and *Catholicks* as they are the best Subjects, so when they fall from it, they are the worst Traytors. But if we will look upon examples, or consider of reasons, the *Catholick* is the only *Religion*, which as it doth duly subordinate Kings unto God, so doth it effectually bind Subjects to perform all lawful obedience to their Kings, I will not repeat examples, because the ancient are tedious, and the present are odious. But if there can be but one King named in all the world, that did ever receive honour from *Calvinists*, farther then to be their *Champion* or *Protector*, until their turn were served, then I may be content to believe that your Majesty, and your Family shall receive perpetuity from them. But if your *Calvinists* do profess to honour you, and all other *Calvinists* do overthrow their Kings and Princes wheresoever they can prevail, I can hardly believe that yours do mean any more good earnest then the rest.

It appears *hardly* believe that yours do mean any more good earnest then the rest. *There is* certainly some other matter that they are content for a time to honour your Majesty, it cannot be their *Religion* that ties them to it, for it doth not tie them to it self. There is no principle of any *Religion*, nor any Article of any Faith, which a *Calvinist* will not call in question and either altogether deny, or expound awry. The

contrary, and if he be regained, he cries out by
 and by, that he hath the liberty of his Con-
 science. And what kind of obedience can there be
 in such Religion? It is commonly objected by States-men, that
 it is no matter what opinions men hold in matters of
 Religion, so that they be kept in awe by Justice, and
 by the Sword. Indeed for this world it were no
 matter what for Religion, if it were possible with-
 out it to do Justice, and to keep men in awe by the
 Sword, and Military estates, whilest the Sword is in
 the hand, there is the defence of Religion, and
 yet the greatest and most Martial States that ever
 were, have been willing to lose the conscience and
 reverence of their Religion, or rather to prepare
 the Subjects to obedience. But in a peaceable Go-
 vernment, such an ill Christian Kingdom do pro-
 fess to cherish the bonds of Religion, but let loose,
 the Sword commonly is too weak, and comes too
 late, and will be like enough to give the day to the
 Rebel, and seeing the best and strongest bond of
 Justice is an Oath which is a principal act of Re-
 ligion, and ward but a mockery, of intertainment for
 the punishment of Hell, and the reward of Heaven,
 it is impossible to execute Justice without the help of
 Religion. And therefore the neglect and contempt
 of Religion hath ever been, and ever shall be the
 forerunner of destruction in all free States what-
 soever. And therefore that intended the destruction, as
 well of bodies, as of souls, and of whole States,
 has of particular men, doth mind commonly begin
 with mens bodies, and with matters of State, but
 being himself a spirit, and the Father of lies, he doth
 first insinuate himself into mens understandings by
 false

false principles of *Religion*, wherunto he hath the more easie entrance, because he hath perswaded their Governours to believe, that it is no great matter what opinions men hold in matters of *Religion*, so that they look well into their actions, and keep them in obedience; which perswasion is all one, as if the Enemy, that besiegeth a City, should perswade the Garrison, that they might surrender the Castle unto him well enough, and keep the base Town, and all the people of the Town to themselves. But when the Devil hath prevailed so far, as by false opinions in matters of the first truth, that is of *Religion*, to get the understanding in possession, which is the Castle as it were, and watch-tower both of the Soul, and Body, and State, and all, he will peradventure dissemble his purpose for a while, and by flandering of the truth and pleasing them with the trifles of the world, (which by Gods permission are in his power) make men believe, that the world is amended; for, *Nemo repente fit pius*; but shortly after when he sees his time, he will out of his Arsenal of false apprehensions in understanding, send forth such distorted Engines of life and action, as will easily subdue both body, and goods, and states, and all, to his devotion.

16. The *Calvinisticall Preacher*, when he hath gotten his honest, abused, and misguided flock about him, will cry out against me for this *Papists collection*, and call God and them to witness, that he doth daily in his *Sermons* exhort men to good works, and to obedience unto the *Kings Majesty*; and am not I and my brethren (saith he) and our flock, as honest, and as civil men, as any *Papist* of them all? For my own part I will not accuse any *Calvinist* though I could, neither can

can I excuse all *Papists*, though I would.

Illos intra muros peccator & extra.

But I must never forget that most true and wise observation which the noble and learned Sir Francis Bacon makes in one of his first *Essays*, viz. That all *Schismatics* utterly failing in the Precepts of the first Table concerning the Religion and worship of God, have necessity in policy to make a good shew of the second Table, by their civil and demure conversation towards men. For otherwise they should at the first appear, as afterwards they shew themselves, to be altogether out of their ten Commandments; and so men would be as much ashamed to follow them at the first, as they are at the last. It is a sure rule of Policy, that in every mutation of State, the Authors of the Change, will for a while shew themselves, or pretend to be honest, rather of spite, than of conscience, that they may disgrace those, whom they have suppressed: but it doth never hold in the next generation. You shall scarce hear of a *Puritan* father, but his son proves either a *Catholic* or an *Atheist*: Murinous Souldiers, whilst the Enemy is in the field, will be orderly, not for love of their General, but for fear of the Enemy: but if they be not held in the ancient Discipline of Wars, they will upon the least truce or cessation, quickly shew themselves.

17. And as for their exhortations to obedience to your Majesty, when they have first infected the understanding of your Subjects, with such principles of *Rebellion* as have disturbed and overthrown all other States, where they had their will, it is a ridiculous thing to think upon such exhortations, and all one, as if a phantastical fellow, finding

finding a herd of young Cattel in a Close, should first break down the hedges, and then cry loud to the Cattel, not to venture to go out, nor to seek out my fatter pasture, for fear they be put into the pound; and if they chance to feed where they are, because they have no experience of better, and to tarry in the Close for an hour or two, then the unhappy fellow should run to the owner of the Cattel, and tell him what great service he had done him, and how he had kept his Cattel in the Close by his goodly charms and exhortations. Let them say what they list of their own honesty, and of their exhortations to obedience, as long as they do freely infect the peoples souls with such false opinions in Religion; they do certainly sow the seeds of disobedience, and Rebellion in mens understandings, which if they be not prevented by your Majesty giving way to *Catholick Religion*, will in all likelihood : *boniquil over illud* spring up in the
 * *K. Charles* ~~sees the sad~~ next generation to the effects of this prediction. great prejudice, and molestation of your Majesty, and your posterity. So that whether I do respect Heaven, or Earth, my own Soul, or the service of your Majesty, God, or your Neighbours, or your Subjects, my assured hope is, that by joining myself to the *Catholick Church*, I neither have done, nor ever shall do any ill duty or service unto your Majesty.

18. But perhaps there is such opposition both in matter of Doctrine, and in matter of State, as it is impossible that ever there should be any reconciliation at all betwixt the *Church of England*, and the *Church of Rome*, of which I humbly pray your Majesty to give me leave to shew you what I have observed.

19. It is true, the breach hath continued now these many years, and it is much increased by so long continuance, so that it was never greater then it seems to be at this day, nor ever more dangerous to deal withal; For if a man do but go about to stop it, there ariseth presently a great and fearful noise, and roaring of the waters against him: but yet nevertheless the greatness of the noise ought not do discourage us, but rather to give us hope that although it be wide, yet it is but shallow, and not far from the bottom, as proceeding from affection, which is sudden and violent, and not from judgment, which is quiet, constant, and always like it self; for if a man ask in cold blood, whether a *Roman Catholick* may be saved, the most learned Church-man will not deny it. And if a man ask, whether a *Roman Catholick* may be a good Subject, the most wise States-man will easily grant it; May we be both saved? then we are not divided in God. May we be both good Subjects? then we are not divided in the King. What reason is there then that we should be thus hotly and un placably divided?

20. Truly there is no reason at all, but only the violence of affection, which being in a course, cannot without some force be staied. The multitude doth seldom or never judge according to truth, but according to customs; and therefore having of purpose been bred, and brought up in the hatred of *Spaniards* and *Papists*, cannot chuse but think they are bound to hate them still; and that whosoever speaks a word in favour of the *Church of Rome*, or of *Catholick Religion*, is their utter enemy. And the *Puritannical Breacher*, who can have no being in charity, doth never cease by falsifications, and

standers, to blow the coals, that he may burn them, and warm himself.

But if *your Majesty* shall ever be pleased to command those make-bates to hold their peace a while, and to say nothing, but what they are able to prove by sufficient authority, before those who are able to judge, and in the mean time to admit a conference of learned and moderate men on either side, the people who are now abused, and with the light of the Gospel held in extreme ignorance, are not yet so incapable, but they will be glad to hear of the truth, when it shall be simply and evidently delivered by honest men; and then they will plainly see, that their *Light* of the Gospel, which they so much talk of, is but a counterfeited light in a *Thieves lantern*, whereby honest mens eyes are dazzled, and their Purses robbed. And it will also appear that there is not indeed any such irreconcilable opposition betwixt the Church of England, and the Church of Rome, as they that live by the Schism, do make the world believe there is, neither in matter of Doctrine, nor matter of State.

21. For matter of Doctrine there is no reason that *your Majesty* or the Kingdom should be molested, or burdened for the maintenance of Calvinism, which is as much
 * Indeed a true * against the Religion of Eng-
 Protestants and a And as it is against the Religion
 Papist are now of Rome, and will by necessary
 almost equally o- consequence overthrow not on-
 dious. ly the Catholick Church, the
 Communion of Saints, and the
 forgiveness of Sins, but also all the Articles of
 the

the *Creed*, saving only so much as the *Father* himself will be content to believe, which will be easie to prove upon better leisure.

The Doctrine of *England* is that which is contained in the *Common Prayer Book* and *Church Catechism* confirmed by Act of *Parliament*, and by your *Majesties Edict*, wherein all *English* men are Baptized, and ought to be confirmed, and therefore there is some reason that this should be stood upon.

But this Doctrine, in most of the main points thereof (as hath been touched before, and requieth a just treatise to set down in particular,) doth much differ from the current opinions and Catechisms of *Calvinism*, or doth very near agree with, or at least not contradict the *Church of Rome*, if we list with patience to hear one another. And those points of Doctrine wherein we are made to be at wars with the *Church of Rome*, whether we will or not, do rather argue the Corruptions of that state, from whence they come, than are argued by the grounds of that Religion whereupon they stand; and the contradiction of Doctrine hath followed the alteration of State, and not the alteration of State been grounded upon any truth of Doctrine.

22. For when the breach was resolved upon for the personal and particular ease of *King Henry the eighth*, and the Children of his later Wives; it was necessary to give every part of the Commonwealth contentment, for which they might hold out in the heat of affection, and study to maintain the breach, otherwise it was likely that in the clearness of Judgment it would quickly have grown together again, and then the Authors thereof

must have been excluded, and given account of their practise.

Therefore to the *Lords* and *Faourins* of the *Court* were given the *Lands* and *Inheritance* of the *Abbeys*, and *religious Houses*, that having once as it were, washed their hands in the bowels and blood of both the *Church*, both they and their posterity might be at utter defiance therewith, And so having overthrown and prophaned the good works of the *Saints*, it was necessary for them to get them *Chaplains*, that might both dispute, preach and write against the merits of good works, the *Invocation* of *Saints*, the sacrifice of the *Altar*, *Prayer* for the dead, and all such points of *Catholick Doctrine*, as were the grounds of those *Churches* and *Religious Houses*, which they had overthrown and prophaned, And it was not hard for those *Chaplains* by some shew of *Scripture* to prove that which their *Lords* and their followers were so willing to believe.

24. To the *Commons* was given great hope of relief for their poverty, ease of *Subsidies*, and of the burden of so great a *Clergy*, and many other goodly gay nothings. And for the present they should have liberty, and the benefit of the *Common-Law*, that is, leave to live by such *Laws* as themselves list to make, and to concern the *Authority* of the *Church*, which although it were for their benefit every way, yet because it crossed their affection, like wayward Children, they could never abide it. And was not this reason enough for them to hold out the

the breach, and to study Scripture themselves, that they might be able to confute *Confession, Satisfaction, Penance*, and to declaim against all that Tyranny of the *Church of Rome*, whereby themselves, and their fore-fathers had been kept in awe and obedience unto God, and their Kings?

25. To the *Clergy* men that would turn with the times, besides the possibility of present preferment by the alteration, was given shortly after leave to marry, and to purchase, and enjoy the profit and pleasure of the world, as well as the Laity. And what carnal minded *Monk*, or *Priest*, would not with might and main keep open the breach, after he was once plunged in it, rather then be in danger to forgo so pleasing a commodity? Hence did arise a necessity of speaking, and writing against *Vows, Virginity, Poverty, Fasting, Praying, Watching, Obedience*, and all that austerity of life, which is by the Laws of the *Church* required in a *Monastical*, and *Priestly* Conversation.

26. Upon these conditions, the *Lords*, the *Commons*, and the *Clergy*, were content to believe that the *King* was *supreme Head of the Church of England*, not that they did think so indeed, or that they desired to augment his authority, but that they might be protected by him, and freely enjoy those commodities, which they thought *Schism* had brought unto them, and feared the unity of the *Church* might again take from them. Hence did arise a necessity of inveighing against the *Pope*, and the *Church of Rome*, as against *Antichrist* and *Babylon*, and the

So our Purchasers love not to bear of peace or unity, lest they should come to lose their so easie bought Bishops lands, and other profits.

greatest enemies of the State of *England*.

Infomuch that that Clergie-man was most acceptable to them, and in their opinion most worthy of preferments, that could most confidently preach, and write the most foul, and monstrous assertions of the *Pope* and the *Church of Rome*, though they were never so false. These and such like are those temporal respects, which would fain seem the daughters of those Doctrines, which themselves have brought forth, and to be divided from the *Catholick Church* by Doctrine, when they themselves have caused the Doctrine of Division.

27. In all these, and all other Doctrines of Division, men have received great countenance, and encouragement from *Geneva*; For although *M. John Calvin* were never any good Subject, or friend to *Bishop*, *Duke*, or *King*, yet he did so fit the common people with new Doctrine, that no Gospel can be so pleasing to them, nor so light-some as his. For finding *Geneva* to be fallen out both with their *Bishop*, (who was their ancient Prince) and their *Duke*, to whom they pretended against their *Bishop*, and to be all in a combustion among themselves for want of government, although he were then a stranger, and a very young man of some 26. or 27. years old at the most yet he thought good upon the opportunity to give the venture, and to step in himself to be the founder of a new Church, and State amongst them, and for that purpose, he found them out such a *Catechism*, as they might easily contemn all ancient Learning and authority, and save themselves by a strong fancy, which he called *Faith*. And this pleased the *Burgers* of *Geneva* so well, that they called a meeting,

ting, and caused all the Citizens to swear, that that *Catechism* was true, and that all *Papery* was false, as may appear in *Calvin's* life, written by *Bera* himself, and prefixed to his *Epistles*. And although the *Ministerial Presbytery* of *Geneva*, hath lost much of *M. Calvin's* greatness, yet the *City* hath had the fortune ever since by the help of their neighbours to hold out against their *Bishop*, and their *Duke*, and all their ancient *Governours*.

28. Now it is the nature of all common people, especially of *Islanders*, not only still to * affect more and * *These late* more novelty and liberty, and *times witness* to be weary of their old Cler- *this truth suffi-* gy. but also to admire any *ciently.* thing that comes from beyond the Seas, & to cherish, and comfort one another with reporting the good success which *Schismaticks* and *Rebels* happen to have against their lawful *Prelates* and ancient *Governours*, & to impute all their good fortune to their new *Religion*. Hence it comes to pass, that that Doctrine, which is indeed the lawful Doctrine of the *Church of England*, is neglected, and contemned as a Relique, or a *Rag of Popery*, and *Calvin's Institutions* being come from *Geneva*, and fairly bound up with the *Preface* of the *Gospel*, is dispersed throughout all *Schools*, *Cities*, and *Villages* of *England*, and hath so infected both *Priest* and *People*, as although it be against *Law*, yet it is cryed up by voices to be the only current Divinity in *Court*, and *Country*. In hope (be- like) that it may one day serve the turn in *England*, as well as it hath done in *Geneva*, and in other places where it hath prevailed.

28. These reasons, or rather Corruptions of State, have

have so confounded the Doctrine of the Church of England, and so slandered the Doctrine of the Church of Rome, as it hath turned mens brains, and made the multitude on both sides like two fools, who being set back to back, do think they are as far asunder as the *Horizons* are, which they look upon. But if it might please your Majesty to command them to turn but each of them a quarter about, and look both one way to the Service of God, and your Majesty, and to the salvation of souls, they should presently see themselves to be a great deal more near together in matters of Doctrine, than the *Puritannical Preachers* on both sides do make them believe they are. I cannot in the brevity of this discourse descend into particulars, but if it please your Majesty, to command me, or any other honest man, that hath taken pains to understand, and observe all sides freely, and plainly to set down the difference betwixt *Calvinism*, and the Doctrine of England established by Law, and then to shew *Locos concessos*, and *Locos contrarios*, betwixt the Church of England, and the Church of Rome, I doubt not but the distance that will be left betwixt, for matter of Doctrine, may by your Majesty, be easily compounded.

20. But perhaps there is so great opposition in matter of State, that although the Doctrine might be compounded, yet it is impossible to hear of agreement. And if there be the same reason of State which there was in the beginning, and continued all *Q. Elizabeths* days, there is as little hope now that your Majesty should hearken to reconciliation, as there was that *King Henry 8.* or *Q. Elizabeth* would. But when I do, with the greatest respect I can, consider the State of your Majesty your Lords,
your

your *Commons*, and your *Clergy*, I do find as little cause of holding out, in reason of State, as I do in truth of Doctrine. And I do not doubt but that King Henry the 8. (although he had written that book against the Schism of Luther, in the defence of the *Set Apostolick*, for which he deserved the Title of *Defensor Fidei*, yet) when he gave way to the lust of Anne Bolen, and the flattery of his Favourites, and saw he could not otherwise have his will, he excluded the *Pope*, and made himself supreme Head of the Church; that so he might not only dispense with himself for his lust, but also supply his excess with the spoil of the Church, which was then very rich. But when he saw God blessed him not, neither in his wiving, nor in his thriving, he was weary of his Supremacy before he died, and wished himself in the Church again, but he died in the Curse of his Father, whose foundations he overthrew, and hath neither child to honour him, nor, so much as a Tomb upon his grave to remember him, which some men take to be a token of the Curse of God.

32. *Q. Elizabeth*, although she were the daughter of Schism, yet at her first coming to the Crown, she would have the *Common-Prayer Book*, and *Catechism*, so set down, that she might both by *English service*, satisfy the *Commons*, who were greedy of alteration, and by *Catholick opinions* give hope to her Neighbour Princes, that she would her self continue *Catholick*. And all her life long she carried her self so betwixt the *Catholicks*, and the *Calvinists*, as she kept them both still in hope. Yet being the daughter of the breach-maker, and having both her Crown, and her life from the Schism, it was both dishonourable, and dangerous for her

to hearken to reconciliation. And therefore after she was provoked by the excommunication of *Pius Quintus*, she did suffer such Laws to be made by her *Parliaments*, as might cry quittance with the *Pope*, and the *Church of Rome*. And this course seemed in policy necessary for her, who was the daughter of *King Henry the 8.* by *Anne Boleyn*, born with the contempt of *Rome*, the disgrace of *Spain*, and the prejudice of *Scotland*.

33. But now that your Majesty is by the consent of all sides come to the Crown, and your undoubted Title settled with long possession, the case is very much altered, for your Majesty hath no need of dispensations, nor no will to pull down Churches, nor no dependance at all on *Henry the 8.* and if this Schism could have prevented your Title with the divorce of one wife, and the marrying of five more, neither your Mother nor your self, should ever have made *Q. Elizabeth* afraid with your right to the Crown of *England*. And therefore although it were necessary in reason of State to continue the Doctrine of division, as long as the fruit of that Doctrine did continue, yet now the fruit of Schism is all spent, and that Parenthesis of State is at an end, there is no reason, but that the old sentence may return again, and be continued in that sense, as if the Parenthesis had been clean left out; and that God had of purpose crossed the fleshly pretence of Schism, and raised your Majesty to restore it, as your most wise, and Catholick Progenitor *King Henry the 7.* did leave it.

34. But perhaps the Schism though it serve you to no use at all for your Title, yet it doth much increase your authority and your wealth, and therefore it cannot stand with your honour to farther the unity of the Church of Christ.

Tru-

Truly those your most famous and renowned Ancestors, that did part with their Authority, and their wealth to bestow them upon the Church of Christ, and did curse and execrate those that should diminish them, and take them away again, did not think so, nor find it so: and I would to God your Majesty were so powerful, and so rich, as some of those Kings were, that were most bountiful that way. You are our Soveraign Lord, all our bodies, and our goods are at your command, but our Souls, as they belong not to your charge, but by way of protection in Catholick Religion, so they cannot increase your honour or authority, but in a due subordination unto Christ, and to those that supply his place in *in qua sunt Juris divini*. It was essential to heathen Emperors to be Pontifices as well as Reges, because they were themselves Authors of their own Religion. But among Christians, where Religion comes from Christ, who was no worldly Emperor (though above them all,) the Spiritual and Temporal Authority, have two beginnings, and therefore two supremes, who if they be subordinate, do uphold and increase one another; but if the temporal authority do oppose the spiritual, it destroyes it self, and dishonours him from whom the spiritual authority is derived. Heresie doth naturally spread it self, like a Canker, and needs little help to put it forward; so that it is an easie matter for a mean Prince to be a great man amongst Hereticks, but it is an hard matter for a great King to * govern them. When I have * K. Cha. knows sometimes observed, how hard-ly this to be true-ly your Majesty could effect by wofull experi- your most reasonable desires ence.

amongst

amongst those that stand most upon your Supremacy, I have been bold to be angry, but durst say nothing, only I did with my self resolve for certain that the *Keys* were wont to do the *Crown* more service, when they were in the *Arms* of the *Miter*, then they can do now they are tied together with the *Scepter*; and that your Title in spiritual affairs doth but serve other mens turns, and not your own.

As for your wealth, it is true, that the *Crown* hath more pence paid unto it now, then in *Catholick* times it had; but it hath never the more wealth. It is but the gain of the *Tellers* to have more money, true wealth is *ὁ πρῶτος πλουσιώτατος*, he is the richest Prince, that hath means to maintain the greatest Army & to do most magnificent works both in war and peace, wherein the facts of your *Catholick Ancestors* do appear upon good Record, your *Majestys* are but yet hoped for, and if ever you have the help of *Catholick Religion* to assist you, I hope you shall excel them all; otherwise I assure my self, the *Schism* will do what it can to make you poor, and then complain, that you are not rich. It was indeed one of the main pretences in the *Statutes* of *Henry the 8.* that the *Schism* might enrich the King, and maintain his wars, but God did

not bless it; for notwithstanding
No more will all the *Church-lands*, and *Goods*,
Church-lands and *Tithes*, and *Fruits*, and
inrich this *Præmunires*, *King Henry the 8.*
Parliament. was fain to abase his *Coin* more
or the Pur- then once, and yet he died not
chasers. so rich as his *Catholick Father*
 left him. And since his time what

is become of the *Court of Augmentation*? what bene

benefit you receive of all the Church lands, more
 then your Progenitors did when they were in the
 hands of the Clergy, what ease your Subjects have
 of Subsidies thereby, or in brief, how much your
 Officers are enriched, you may be pleased to be in-
 formed by those that have to do with those offices,
 and can readily give you an account for mine own
 part I have diligently read over all the Statutes
 made by Henry the 8. and do find that the Events
 are so clean contrary to the Prefaces and pretences
 of them, as if God of purpose would laugh them
 to scorn.

36 There is yet another objection or two in
 reason of State concerning your Majesty, which
 seem to be harder to answer, then all the rest,
 whereof the one is, that your Majesty hath under-
 taken the cause in writing, and set out a book in
 Print, and it must needs be great dishonour to you
 to recat it. This indeed is that which I have heard
 the Calvinists of England often wish for, before it
 was done, and much boast of, after it was by means
 effected, that your Majesty should be no longer a-
 ble to shew your self indifferent, as you did at the
 first, but were now engaged upon your honour, to
 maintain their party, and to oppugne the Catho-
 licks, and altogether to suppress them. But there
 is nothing in that book, why your Majesty may
 not when you please admit the Popes Supremacy
 in Spirituals. And you are partly engaged thereby
 to admit the trial of the first General Councils,
 and most Ancient Fathers. And as for the que-
 stion of Antichrist, it is but an Hypothetical
 proposition, and so reserved, as you may recat
 your self when you will, and howsoever that
 book came forth either of your own disposi-
 tion

tion, or by the daily instigation of some others, that did abuse your Clemency, and seek to send you of their own Errand, it cannot serve their turns, nor hinder *your Majesty* from harkening to an end of contention. For if *King Henry the 8.* in the Judgement of *Protestants*, might save his Honour, and contradict his Book from very good, to stark naught, they must not deny, but that *your Majesty* may encrease your Honour by altering your Book from less good, to much better.

37. The other and the greatest objection, that howsoever *your Majesty* before your coming to the *Crown*, and in the beginning of your Reign, were indifferent, yet after the *Gunpowder Treason* you were so angered, and averted, as now you are resolved never to be friends. And therefore he is no good Subject, that will either himself be reconciled to the *Church of Rome*, or perswade any of your Subjects, thereunto. It is true, I confess, *your Majesty* had great cause to be thoroughly angry, and so had all good men, whether *Catholicks* or *Protestants*: but if *your Majesty* will harken to those, that work their own purposes, out of your anger, you shall be driven to live and die out of Charity; which although it be not so horrible to the body, yet is it more harmful to the Soul, than violent or suddain death. It is hard I confess for a private man to assuage his anger on the suddain, and there is as much difference betwixt the anger of a private man, and the indignation of a Prince, as betwixt a blast upon the River, which is soon down, and a storm upon the Sea, which having raised the billows to the height, is nourished by the motion thereof, and cannot settle again, in a long time. But there

there is a time for all things; and seven years is a long time. When a man is in the midst of his anger, it pleaseth him not to be intreated by his neighbours, much less by his servants; but when a man hath children, and punished until he is weary, he will be content to hear his servant speak reason. And though he be not the wisest, yet he is the lovingest servant that will venture to speak to his Master in such a case. God himself is exorable, and it pleaseth him to be intreated by his Servants for his Enemies. I am perswaded there is no good *Catholick* in the world, that can be your *Majesties* Enemy. And therefore I do assure my self, that God will be pleased with you to hear them speak, and not angry with me for moving you thereunto. And if your *Majesty* do but vouchsafe so much patience, as to give equal hearing, I doubt not but you shall receive such satisfaction, as will give you great quiet, and contentment, and disquiet none of your Subjects, but those only, that do for their advantage misinform your *Majesty*, and mislead your people.

And if your *Majesty* have no such use of the Schism, as *King Henry the 8.* and *Q. Elizabeth* had, and that it doth neither increase your authority, nor wealth, nor your honour, but rather hinder them all, and deprive you of that blessing which otherwise you might expect from *Christ*, and his Church, from your *Catholick* neighbours, Princes, and Subjects, and from the *Saints* in heaven, in whose communion is the greatest comfort of every *Christian*, both in life and death, then whatsoever some great Statesmen may say to the contrary, I do verily believe they do
but

but speak for themselves, and that there is a better
Reason, that may concern your Majesty, to hinder
you from admitting a toleration of *Unlawful*, and
Unchristian Religion, that those who cannot com-
mand their understanding to think otherwise, may
find the comfort they do with so great zeal pursued
in the unity of the *Church* amongst those
I confess myself to be one; that would think my
self the happiest man in the world, if I might un-
derstand that your Majesty were content that I
should be for his enemies. I am persuaded
But although your Majesty did *Obey* him,
and command him, yet you are united in the same
ship, and it is not possible to wield so great a vessel
against wind and tide, and therefore although it do
not concern your Majesty in your own estate, yet if
your *King*, and your *Commonwealth*, and your *long*
daily any great benefit by the *division*, it will be
very hard for your Majesty to effect unity, but if
upon due examination there be no such matter, then
it is but the cry of the passengers, who, for want of
experience, are afraid where there is no danger, and
that can be no hindrance to any course your Majesty
shall think to be best, for the attaining of the
Haven.

For my own part, for the discharge of my
duty, and conscience, I have considered of all these
States, and can resolve myself, that I have not pre-
judiced the state of any good subject of yours, but
mine own, in coming to the *Unlawful Church*, and
first for your *Land* and *Nobles*, it is true that in
their *ancestors* were affected a very good
share in the division of the *Church*, when the *Schism*
began, and therefore it concerned them in reason of
their state to maintain the doctrine of the division.

But

But I think there are very few in England, either Lords, or other now possessors of *Abbey lands*, which have not paid well for them, and might not as well possess them in the unity of the Church, as in the Schism. And there was a Declaration made by the Pope to that purpose in *Queen Maries* days; so that there is now no need at all to preach against the merits of good works, nor the virtue of the sacraments, nor the invocation of Saints, nor the desire of that Popery, that built Churches, unless it be to help the Huguenots of France to pull them down.

40. But perhaps the *Commons* of England do gain so much by the Schism, as they cannot abide to hear of unity. Indeed when the *Burian* Preacher hath told his flock about him, and described the *Unbelievers* of Rome, to be so ignorant; so delirious, and so wicked as he hath made himself believe he is; then is he wont to congratulate his poor deceived Audience, that they, by the means of such good men as himself is, are delivered from the darknesses, idolatry, and wickedness of Popery; and there is no man dare say a word, or once mutter to the contrary. But the People have heard these lies so long, as most of them begin to be weary; and the wisest of them cannot but wonder, how these *Burian* Preachers should become more learned, and more honest, than all the rest that lived in ancient times, or that live still in *Catholic Countries*, or then those in England, whom these men are wont to condemn for *Papists*. Nevertheless I confess there be many honest men and women amongst them, that being tired away with prejudice and pretext of *Disputation*, do follow these *Unbelievers* out of zeal and devotion to the truth, as my self did, until I knew it was but counterfeit. And these

good

good People, if they might be so happy as to hear *Catholicks* answer for themselves, and tell them the truth, would be the most devout *Catholicks* of all other. But most of the People were never led by Sermons; if they were, the *Catholick Church* is both able, and willing to supply them far better than the *Schism*. But it was an opinion of wealth and liberty, which made them break at the first, and if they do duly consider of it, they are never the better for either of both, but much the worse.

41. For wealth the *Puritan* ambition, (that looks for the overthrow of Bishops, and Churches Cathedral) hopes to have his share in them, if they would fall once; and therefore he cannot chuse, but desire to increase the *Schism*, that he may gain by it; but the honest *Protestant*, that can endure the State of the *Church of England* as it is, could be content it were, as it was, for he should receive more benefit by it every way.

The poor *Gentleman* and *Yeoman*, that are burdened with many Children, may remember that in *Catholick times*, the *Church* would have received and provided for many of their sons and daughters, so as themselves might have lived and died in the service of God without posterity, and have helped to maintain the rest of their Families, which was so great a benefit to the Commonwealth, both for the exoneration and provision thereof, as no human policie can procure the like. The *Farmer* and *Husbandman*, who labors hard, to discharge his payments, and hath little or nothing left at the years end to lay up for his Children, that increase and grow upon him, may remember that in *Catholick times* there were better penny-worths to be had, when as the *Clergie* had a
great

great part of the land in their hands, who had no need to raise their Rents themselves, and did what they might to make other Lords let at a reasonable rate, which was also an inestimable benefit to the Commons. So that whereas ignorant Men carried with Envy against the Clergy, are wont to object the multitude of them, and the greatness of their Provisions, they speak therein, as much against themselves as is possible. For the greater the number is of such men as are *Mundo mortui*, the more is the exoneration of the Commons, and the more the lands are of such as can have no propriety in them, the better is the provision of the Commons. For themselves can have no more but their food, and regular apparel, all the rest either remains in the hands of the Tenants, or returns in Hospitality, and relief to their Neighbours, or is kept as in a living *Exchequer*, for the service of Prince, and Country in time of necessity. So that the Commons do gain no wealth at all, but rather lose much by the *Sabbism*.

42. And as for liberty, they are indeed freed from the possibility of going to *shrift*, that is of confessing their Sins to God, in the Ear of a *Catholic Priest*, and receiving Comfort and Counsel against their Sins from God, by the Mouth of the same Priest, which duty is required of *Catholic People*, but only once in the Year, but performed by them with great Comfort and Edification very often: so that a Man may see, and wonder to see many hundreds at one Altar to Communicate every Sunday with great Devotion, and likely no day pass, but divers do confess, are absolved, and receive the blessed Sacrament.

The poor Commons of England, are freed from this Comfort; neither is it possible, unless their

Ministers had the Seat of secrecy) for them to use it. And what is the liberty that they have instead thereof? Surely the *Servants* have great liberty against their *Masters* by this means, the *Children* against their *Parents*, the *People* against their *Prelates*, the *Subjects* against their *King*, and all against the *Church of Christ*, that is against their own good, and the Common Salvation; for without the use of this *Sacrament*, neither can Inferiours be kept in awe, but by the *Gallows*, which will not save them from Hell; nor Superiors be ever told of their Errors, but by *Rebellion*, which will not bring them to Heaven. These and such like be the liberties, that both Prince and People do enjoy by the want of *Confession*, and of *Catholick Religion*.

43. As for the Liberty of making Laws in Church-matters, the *Common Lawyer* may perhaps make an advantage of it, and therefore greatly stand upon it; but to the common People it is no Pleasure at all, but rather a great Burthen. For the great Multitude of *Statutes*, which have been made since the *Schism*, (which are five times more than ever they were before, since the name of *Parliament* was in *England*) hath caused also an infinite number of *Lawyers*, all which must live by the *Commons* and raise new Families, which cannot be done without the decay of the old. And if the *Cixons* of the *Church* and the *Courts of Confession* were in request, the *Lawyers Market* would soon be Marred.

And therefore most of your *Lawyers* in this point are *Puritans*, and do still furnish the *Parliament* with grievances against the *Clergy*, as knowing very well, that their own glory came at the first from the *Court* *Fidel*, and therefore cannot stand with the Authority of the *Church*, which came at the first from

from the *Court Christian*. I speak not against the Antient Laws of *England*, which since *King Ethelbert's* time were all *Catholick*, nor against the honest Lawyers of *England*. I know many and honour all good Men among them, and do hope for better times by the learning, wisdom, and moderation of the chiefeſt. But I am verily perſwaded that the Pretended Liberties of the Commons, to make Laws in matter of Religion, doth burthen the Commonwealth, and both prejudice your Majesty and pleasure none at all, but the *Puritan* and petty-fogging Lawyer, that would fain fetch the antiquity of his Common-Law from the *Saxons*, that were before *King Ethelbert*. So that whether we respect the ſpiritual Inſtruction and Comfort, or the temporal Wealth and Liberty of the Commons of *England*, if the *Puritan Preacher*, and *Puritan Lawyer*, who both do ſeek the overthrow of the Church, and deceive and conſume the People, would let them alone, there would quickly appear no reaſon of their State at all, why they ſhould hate the *Catholick Church*, that is ſo comfortable, and beneficial unto them, or maintain the *Schiſm*, that with ſugared Speeches, and counterſeit Faces doth ſo much abuſe them.

44. I am therefore in very aſſured hope, that by my coming to the *Catholick Church*, beſides the ſatisfying, and ſaving of my own Soul I ſhall do no ill Service to your Majesty, neither in reſpect of your ſelf, nor your Children, nor in reſpect of your Lords, and Commons, and that there is no reaſon concerning the State in any of theſe, that is ſufficient to diſſwade Unity. There is only the

* The Proteſtant
Clergy are now
like to find this a
true Prediction.

which if *Calvinism* may go on, and prevail, as it doth) shall not in the next age be left to be satisfied.

And there is little reason, that any Man that loves the *Clergy*, should desire to satisfy such *Clergy-Men*, as do underhand, favour *Calvinists*, and maintain such Points of Doctrine, as if *your Majesties* favour were not, would out of Hand overthrow the *Clergy*, and instead of them, set up a few *stipendiary Preachers*.

45. There never was, is, or shall be any well settled State in the World, either Christian, or Heathen, but the *Clergy* or *Priesthood* was, is, and must be a principal part of the Government depending upon none but him only, whom they suppose to be their God. But where *Calvinism* prevails, three or four *Stipendiary Ministers*, that must Preach as it shall please Mr. *Mayor*, and his Brethren may serve for a whole City. And indeed if their opinions be true, it is but a folly for any State to maintain any more. For if God hath predestinated a certain number to be Saved, without any condition at all of their being in the visible Church by Faith, or their persevering therein by good works; If God hath reprobated the greatest part of the World, without any respect at all of their Infidelity, Heresie, or wicked Life; if the Faith of *Christ* be nothing else, but the assured Perswasion of a Mans own Predestination to glory by him; If the *Sacraments* of the Church be, nothing but signs and badges of that Grace, which a Man hath before by the *Carnal Covenant* of his Parents Faith; If *Priesthood* can do nothing but Preach the Word (as they call it) which Lay-Men must judge of and may Preach too, if they will, where occasion serves;

If

If the study and knowledge of Antiquity, Universality, and Consent be not necessary, but every Man may expound *Scripture*, as his own Spirit shall move him; If I say, these and such like opinions be as true, as they are among *Calvinists* in the World Common, and in *England* too much favoured and maintain'd, there will certainly appear no reason at all to your *Parliament*, whensoever you Majesty or your Successor shall please to ask them, why they should be at so great a charge as they are, to maintain so needless a Party as these Opinions do make the *Clergy* to be.

They can have a great many more *How right* Sermons, a great deal better cheap, *this points* and in the opinion of *Calvinism*, upon the the *Clergy* do no other Service. *Doctrine of* They that do in *England* favour *these times*, and maintain those Opinions, and suppress and disgrace those that do confute them; they, altho' themselves can be content to be *Lords*, and go in *Rochets*, are indeed the greatest Enemies of the *Clergy*. And it were no great matter for the *Clergy*, they might easily turn Lay, and live as well as they do for the most part. But it is a thing full of Compassion, and commiseration to see, that by these false and wicked Opinions, the *Devil*, the Father of these and all other Lies, doth daily take Possession of the Souls of your Subjects, both of *Clergy* and *Laitie*.

These kind of *Clergy-men* I confess, I do not desire to satisfy any other way, than as I have always done, that is by the most friendly and plain Confutation of their Errors, to shew them the truth. As for other *Clergy-Men* that are conformable to the *Religion* Established by Law, as well for their

Doctrine, as for their Discipline, if they be good Scholars, and temperate Man, (as I know many of them are) they cannot but in their judgments approve the truth of *Catholick Religion*, and if it were not for fear of loss, or disgrace to their Wives, and Children, they would be as glad as my self, that a more temperate Course might be held, and more Liberty afforded unto *Catholicks*, and *Catholick Religion* in *England*.

These *Clergy-Men*, I am, and ever shall be desirous to satisfy, not only in respect of themselves, but also in respect of their Wives and Children, whom I am so far from condemning and disliking, as that I do account my self one of them, and I desire nothing more in this World, than the toleration of *Catholick Religion*, to live and dye among them. And therefore I have had so great Care in this point, as before I did submit my self to the *Catholick Church*, I received assurance from some of the greatest, that if your *Majesty* would admit the antient subordination of the *Church* of *Canterbury* unto that *Mother Church* by whose Authority all other *Churches* in *England* at the first were, and still are subordinate unto *Canterbury*, and the free use of that *Sacrament*, for which especially all the *Churches* in *Christendom* were first founded; the *Pope* for his part would confirm the Interest of all those that have present Possession in any Ecclesiastical Living in *England*; And would also permit the free use of the *Common-Prayer-Book* in *English* for Morning and Evening-Prayer, with very little or no alteration. And for the Contentment and Security of your *Majesty*, he would give you not only any satisfaction, but all the honour, that with the unity of the *Church* and the safety of *Catholick Religion* may be required;

red ; which seemed to me so reasonable, as being before satisfied of the Truth of *Catholick Religion*, I could ask no more. So that I am verily perswaded, that by yielding to that Truth, which I could not deny, I have neither neglected my Duty, and Service to *your Majesty*, and your Children, nor my respect and honour to your *Lords and Commons*, nor my Love and Kindness to my honest Friends, and Brethren of the Clergy ; but rather that my Example and my Prayers shall do good unto all.

47. But that which I must trust to, when all the rest will fail me, is the Service of God, and saving of my Soul in the unity of that Church, which was founded by *Christ* himself, and shall continue until his coming again, wherein all the *Saints* of God have served him on Earth, and do enjoy him in Heaven, without which *Holy Catholick Church*, there is no *Communion of Saints*, no forgiveness of Sins, no hope of *Resurrection unto Life everlasting*. I beseech your Majesty let not *Calvin's Ecclesia Prædestinatorum* deceive you, it may serve a Turk as well as a Christian, it hath no Faith but Opinion, no hope but Presumption, no Charity but Lust, no Faith but a Fancy, no God but an Idol. For *Deus est omnibus Religionibus commune Nomen*. All Religions in the World begin their Creed with *I believe in God*. But *homini extra Ecclesiam, Religio sua est cultus phantasmatum suorum* ; and error suus est *Deus suus*, as *S. Augustine* affirmeth, *Epist. 64.*

48. I have more things to write, but the hast of answering you *Majestys* Commandment, signified to me by *Sir Thomas Lake* his Letters, hath made me cominit many faults in writing this very suddenly, for which I crave Pardon, and cut off the rest.

But for my returning into England, I can answer no otherwise but thus, I have sent you my Soul in this *Treatise*, and if it may find Entertainment and Passage, my Body shall most gladly follow after. And if not, I pray God I send my Soul to Heaven, and my Body to the Grave, as soon as may be. In the mean time, *I will rejoyce in nothing but only in the Cross of Christ*, which is the glory of your Crown. And therefore I will triumph therein, not as being gone from you to your adversary, but as being gone before you to your Mother, where I desire, and hope for ever to continue

Your Majesties true Servant,
and Beadsmen.

B. CARRIER.

Liege Decemb. 12.
Anno 1613.

Multum incola fuit anima mea.
Cum his qui oderunt pacem; eram pacificus.
Cum laqueabar illis, impugnabant me gratis.

FINIS.

